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V O L. V.

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FOR THE YEAR 1900

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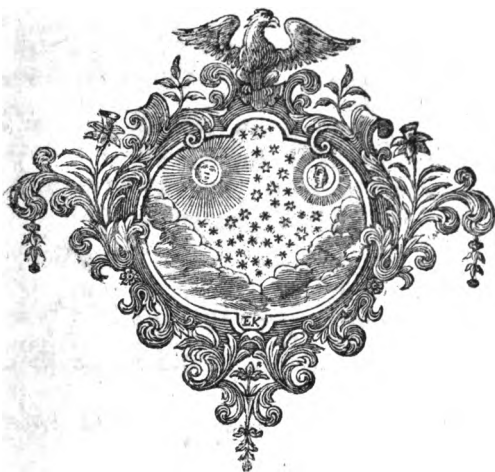
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*τὸν*; which the *English* Bible renders thus: *And*  
*(the Lord of that Servant) shall cut him asunder,*  
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## MEMOIRS



# MEMOIRS

## LITERATURE.

A FULL CONFUTATION OF WITCH-  
CRAFT: More particularly of the De-  
positions against JANE WENHAM, late-  
ly condemn'd for a Witch at Hertford.  
In which the Modern Notion of Witches  
are overthrow'd, and the ill Conse-  
quences of such Doctrines are exposed  
by Arguments, &c. In a Letter from  
a Physician in Hertfordshire to his  
Friend in London. London: Printed  
for J. Baker at the Black Boy in Pater-  
Noster-Row. 1712. in 8vo. Page 48.



WHEN I read the Book relating to the  
Tryal of Jane Wenham, which I have  
mention'd in the Fourth Volume;  
far from being convinc'd that she  
was a Witch, I was a little surpris'd  
that she should have been found guilty of conversing  
familiarily with the Devil in the Shape of a Cat. The

VOL. V.

B

Author

Author of this Discourse complains that there is a great Credulity in the Country. He expresses himself upon that Subject in very Emphatical Words, and makes a very Judicious Reflection. "I am fully aware (*says he*) to what Hazards a Man of a publick Character exposes his Reputation to, in talking freely, much more in writing on such a Topick, especially in the Country, where to make the least doubt, is a Badge of Infidelity; and not to be Superstitious, passes for a dull Neutrality in Religion, if not a direct Atheism. And here, Sir, I cannot but envy one Privilege you enjoy in Town, which is a Freedom of Thought and Talk, whilst we are very often reduced to the Necessity of swallowing the greatest Improbabilities, without the least Change of Countenance, for fear of offending any Bigot of Figure. To offer any Reason in Bar of their Persuasion, would be call'd an Attempt upon their Judgment; so that in all popular Errors, if we discover the least Incredulity, we run the risque of being taken for Men of no Religion; or if we pretend to be implicit Believers, we play the Hypocrite with our Reason and Conscience".

The Author adds, that he will by no means countenance any Error, that may be prejudicial to Mankind; and then bestows a just *Encomium* upon the Learned Judge, whose Wisdom did so eminently appear at the Tryal of *Jane Wenham*. "But as to my own Part, (*says he*) who never yet came under the slavish Ties of popular Compliances, or ever suffer'd my Judgment to mingle with the Crowd, I am not very tender of contradicting any Opinion, how powerfully soever supported, where I see any Tendency in it towards enslaving Mankind, or establishing Error on the Foot of Pride and Superstition. I am glad so judicious and penetrating a Judge went the Circuit, who could not be imposed upon by the stale Artifice of Exorcisms, or suffer his Faith to bend to an enchanted Feather. His rational Distrust of so many Improbabilities, I hope, will be a lasting Precedent to others in that venerable Station; so that hereafter we may not have that waste of human

## ART. 2. of LITERATURE.

3

“ human Blood in every Village, upon the wild Testimonies of a Brain-sick People, who often stand in need of dieting and shaving themselves”.

This small Piece being in every body's Hands, I think I need not give a further Account of it. But I shall beg leave of the Readers to insert here the remaining Part of my Extract of *Henry Boguet's* Discourse concerning those Sorcerers and Witches, who were condemned by that Judge.



## ARTICLE II.

A FURTHER ACCOUNT of HENRY BOGUET's Discourse concerning Sorcery and Witchcraft, taken from the Tryals of many Sorcerers and Witches, (condemned by that Judge).

*James \* Bocquet*, and three Women, viz. *Claudia Jamproft*, *Claudia Janguillaume*, and *Thievanne Pagat*, confest that they had transformed themselves into Wolves, and kill'd several Children, whom the Author names. They added that in the Year 1597 they met near *Longchamois* two Children of *Claudius Bault*, a Boy and a Girl, and that they kill'd the Girl, but the Boy made his escape. Besides, they confest that they had eaten up some of the Children above-mention'd; but they left their right Side untouched. These Murders were confirmed by the Parents of those Children, and by many other Persons of *Longchamois* and *Orcieres*, who deposed that their Children had been destroyed by Wolves, at such a Time, and in such a Place. We are also told that the four Prisoners had been at the Devil's Meeting. 'Tis not improbable that they were all put to the Rack; and there-

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\* See the first Extract in the IVth Volume, Art. LVIII.

fore it were to be w<sup>it</sup>nd, Judge *Bogart* had told us what they confess when put to the Torture, and what they declared before they suffered that Torment. Such a Distinction would be of great Use to us. The District of *St. Claude* being full of Wolves; it was no wonder that several little Children should be destroyed by those ravenous Beasts. But the silly Country People, being told from their Infancy that Sorcerers and Witches turn themselves into Wolves and eat up little Children, ascribed the Destruction of those Infants to some of their Neighbours, whom they look'd upon as Sorcerers. The latter, no less weak and silly than their Accusers, being frighted and tortured, and being ask'd a thousand captious Questions, might without any wonder own themselves guilty of such a *Metamorphosis*, to put an end to their Torments. Nay, one may easily conceive that in such a Case they might tell a great many Particulars relating to their pretended Crime, in answer to the many Questions of a violent and credulous Judge.

I have been assured that the last Person tried for Witchcraft at *Neufchâtel*, ('twas an old Woman,) being put to the Torture, endured it with great Constancy, without making any Confession. That Woman was recommit<sup>ted</sup> to Gaol, and the Judges were resolv'd to put her again to the Rack. But one of them desired his Collègues that he might be allowed to speak to her in private: Which being granted him, he had no sooner began his Discourse than the Prisoner begg'd of him not to torment her any more, but forthwith to put her to death. She said she was certainly a Witch; and could not bear a second Torture. The Judge having made his Report, it was resolv'd that the Prisoner should be set at Liberty, as being innocent of the Crime charged upon her; and, as I have already said, she is the last Person that has been tried for Witchcraft at *Neufchâtel*.

There is no doubt but that the Country People in the Territory of *St. Claude* had imbibed this Opinion about *Lycanthropes* from their younger Years. Which may be confirmed by the Testimony of our Author, who says that such Things had been seen there at all times.

He



## ART. 2. of LITERATURE.

He tells † us, that in the Year 1521, three Sorcerers, viz. *Michael Udon*, *Philibert Montot*, and one *Peter*, were executed, after having confess'd that they had changed themselves into Wolves, and eaten up several Children. He adds, that the Picture of those three Sorcerers had been seen ever since in the Church of the *Dominicans* at *Poligny*, and done over some Days before. Thus Men, not contented to fall into a shameful Credulity, will besides perpetuate the Memory of their extravagant Fancies by Monuments exposed to the publick View.

The four *Lycanthropes*, tryed by Judge *Bogant*, were burnt alive.

*William Villermoz* would have been condemned to the same Punishment, had he not been found Dead in the Prison. I believe he died of Grief and Misery. His Tryal was attended with a very remarkable Circumstance. His Son, a Boy of twelve Years of Age, deposed against him. The first time he appeared against his Father, the old Man said he did not know him, and that his Son did not wear such a Coat. Whereupon the Boy pull'd off his Coat; but his Father maintained still that he was not his Son. He had not seen him since he was committed to Prison, which was four Months before. At last the Prisoner knew him, after a long Consideration, and said he was his Son

---

† The Passage ought to be inserted here in the Author's own Words. "Ceux de ce pais (*Franche Comté*) le doivent aussi bien sçavoir que beaucoup d'autres peuples, parceque de tout temps l'on y a veu des Loups garoux. Et en l'an 1521 l'on executa trois Sorciers, *Michel Udon de Plane*, qui est un petit village sur *Poligny*, *Philibert Montot*, & un nommé *Gros Pierre*, qui confesserent qu'ils s'estoient mis en Loups, & qu'ils avoient tué & mangé en ceste forme plusieurs personnes. *Michel Udon* étant en loup fut blessé par le Sieur de la *Chafaut*, qui l'alla trouver en une cabane, où la femme le pensoit de sa playe: Mais il avoit repris pour lors sa forme d'homme. L'on a veu de tout temps des Tableaux de ces trois Sorciers en l'Eglise des *Jacopins* de *Poligny*; mesmes que l'on les y rafraischy des peu de jours en ça". Pag. 280. 1821

*Peter.* This, and some other Circumstances, make me believe, that the poor Man was grown crazy during his four Months confinement. The Boy deposed that his Father had carried him *two Years before* to the Devil's Meeting. Whereupon his Father cried out like a Madman, and said, *Child, thou wilt undo us both;* and then he threw himself upon the Ground so violently, that every body thought he had kill'd himself. Having recover'd his Spirits, he denied that he had been at the Devil's Meeting, and that he had carried his Son thither. His Answers were attended with great Imprecations.

Some few Days after, the Boy was brought in again to witness against his Father, who continued to deny stoutly the Crime charged upon him. It was, says Judge *Boguet*, a thing no less strange than lamentable to assist at those Confrontations; for a close Confinement had made the Father very pale, and very much dejected: He bewailed; he cried out, and threw himself upon the Ground. Sometimes when he had recover'd himself, he told his Son with a calm and amiable Voice, that he might do what he pleased, but he would never cease to look upon him as his Son. The Boy remained inflexible, and persisted in his Depositions. The Sentence, to be pronounced against his Father, had he not died in Prison, ran upon these Reasons among others. 1. That there was a common Report of his being a Sorcerer. 2. That his Mother was suspected of being a Witch: 3. That he had never shed any Tears at his Tryal. 4. That he himself had offer'd of his own Motion to be searched, in order to know whether he had been mark'd by the Devil. 5. That he had made horrid Imprecations in his Answers. Let the Readers judge, whether such Reasons ought to be urged in a case that concerns a Man's Life. But we need not wonder that they should have been alledged by such a Man as *Henry Boguet*, since he declares (pag. 225.) that *it is his constant Opinion, that Sorcerers ought to be put to Death upon the least ground.* He condemned a Woman, whose Name was *Claudia Gaillard*, to expire in the Flames, partly upon such Grounds as I have just now mentioned.

I shall conclude my Account of this Book with the Tryal of *Rolande du Vernois*, a Woman of Thirty Five Years of Age. After she had been confined to a close Imprisonment, she told one Day the Jaylor; that she was willing to confess the Truth, provided she should be removed from the Place where she was, and allowed to warm her self. The Judge happen'd to be there at that time, and carried the Prisoner to the Fire-side. As she was warming her self, being ask'd whether she had been at the Devil's Meeting, she answered that she had been there once near the Village of *Coirieres*. The next Question was, What she did there? To which she gave no Answer, saying only that she was possess'd with a wicked Spirit, who hindred her from speaking the Truth, and whom she felt in her Stomach, shewing at the same time the Place where her Pain did lie. Then she fell upon the Ground, and began to bark against the Judge like a Dog, rolling her Eyes with a ghastly and frightful Look. Soon after she came to her self again, and confess'd, 1. That she had not been at the Devil's Meeting for the last Half a Year. 2. That she had been carried thither by one *James*. 3. That the Devil appeared in the Shape of a large black Cat. 4. That the whole Assembly kiss'd his Back side.

Afterwards the Devil began to torment her more violently than he had done before; and she further confess'd, 1. That she had given up her self to the Devil at his Meeting. 2. That she had renounced God and her Baptism. 3. That the Devil knew her twice at a Place call'd *Croze*. After this Confession the Devil stop'd her Mouth, and she fell a barking like a Dog. Whereupon the Company went away.

The next Day she declared, among other things, which I omit as being no ways essential, that one *James* had sent the Devils into her Body with an Apple that he gave her. After this Declaration, she happen'd to be so violently tormented, that it was thought expedient to get her exorcised.

Accordingly the next Day a Priest came in, and first of all commanded the wicked Spirit to tell his Name. He answered, that his Name was *Cat*. Being ask'd whether

whether he was alone? He replied, that he had a Companion call'd *Devil*, and that *James* had sent them into the Body of *Rollande*. The Priest went on, and enjoined them to come out. They answer'd, that their Time was not come yet. Then there happen'd a great Struggle between the Priest and the two Devils: The Priest used many Prayers and Conjurations; and the Devils defended themselves with Banters and Blasphemies. Sometimes the Woman look'd upon the Priest with an angry Countenance; sometimes she shook her Head; and sometimes she wrested her Mouth by way of Derision. The Virtue of the Cross proved ineffectual. *Rollande* was not only sprinkled with a great deal of Holy Water; but two Men took hold of her, and poured it into her Mouth as fast as ever they could; which made the Devils cry out that they had enough on't. The indefatigable Priest renewed his Exorcisms, and commanded the Devils to go into the deepest Part of Hell. One of them answer'd, that his Time was not come yet. The Priest went on with great Zeal; and at last the Devil said he would quickly come out. Whereupon the Woman put her Hand on her Stomach, and moved it upwards to her Throat, which began to swell. But the Night coming on, the Company retired, and left her alone. About seven or eight a Clock at Night, one of the Devils came out through her Mouth in the Shape of a Black Stug: It took two or three Turns upon the Ground; and then vanish'd away, as *Rollande* declared the next Day.

The remaining Devil, whose Name was *Car*, made her dumb for the Space of Three Days. He proved more troublesome than the first: The Priest betook himself to his Conjurations: The Cross and the Holy Water were not neglected. That Devil bark'd and stormed furiously, when he heard the Name of Jesus, and of the Blessed Virgin. Being commanded to come out, he answer'd that he would not, and that his Time was not come yet. He continued to torment the Woman more than ever, till her Throat began to swell as the first Time. In short, the Devil refused to obey: The Priest used all his Skill to force him out; but it was to no Purpose, and it being late every body retired.

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TWO or Three Hours after, the Second Devil came out in the same manner and Shape as the former.

It seems to me, either that this Woman was distressed, or that knowing the Danger she was in of being condemned for a Witch, she pretended to be possess'd with the Devil to come off the better. The Author tells us, that *Rollande* being delivered from the wicked Spirits, who tormented her, denied nothing of what she had confess'd before, except that the Devil knew her. She confess'd some other things to her Prejudice, which I need not mention. But I must observe, that she pretended to clear her self by saying, that the Confession which she had made, did not proceed from her, but from the Devils who spoke through her Mouth. At last she was condemned and burnt the 7th of November 1600. Judge *Bagues* sums up the chief Reasons of her Condemnation, most of which are very impertinent.

I have by me several curious Passages relating to Witchcraft, which I shall insert in these *Memoirs*, if ever I hear of another Tryal like that of *Jane Wenham*. What *Livy* says of Prodigies might be applied to Witchcraft: *Prodigia* \* — *multa nunciata sunt, quæ quò magis credebantur simplices ac religiosi homines, eo etiam plura nunciabantur.*



## ARTICLE III.

DISSERTATIO THEOLOGICA de SPIRITUS SANCTI cum Patre & Filio Adoratione & Glorificatione, contra V. CL. GUL. WHISTONUM, quam consensu Vener. Colleg. Theol. Præsidi D. GOTTFRIDO OLEARIO, S. Th. P.P.

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\* Tit. Liv. Lib. XXIV. Cap. 10.

ad D. xx. Octobr. A. mdccl. pro complemento primi Gradus in Auditorio Majori solenniter defendet Autor M. JOH. FRIDERICUS BURG, Wratislav. S. Theol. Baccal. Lipsiæ. Literis Titianis.

That is,

**A THEOLOGICAL DISSERTATION** *against Mr. Whiston, shewing, that the HOLY GHOST ought to be worshipped and glorified with the Father and the Son; maintain'd at Leipstick the xxth of October, 1711. by the Author M. JOHN FREDERICK BURG, of Breslaw, Batchelor of Divinity. Leipstick. in 4to. pagg. 52.*

**T**HE Author of this Dissertation complains, that the *Socinian* Heresy makes a dark Progress in the Christian World, and that *Arianism* has been openly revived by Mr. *Whiston*. Those Two Reasons, especially the latter, moved him to pitch upon this Subject, being to maintain a Theological Thesis in order to take his Degree. Mr. *Burg* has managed this Controversy with great Moderation, and seems to be one of those Divines, who believe that an Heretick, not condemned by his own Conscience, may be a good and virtuous Man; for speaking of the Author, whose Doctrine he confutes, he gives him good Words, and calls him *Virum non malum, nec intellebrem, nec indoctum*.

Our Author, in order to justify the Doxology that is used in the Christian Churches, examines this Question, which is properly the Subject of his Dissertation, *viz. Whether we ought to say. Glory be to the Father, and to the Son, and TO the Holy Ghost, or, Glory be to the Father, and to the Son, IN the Holy Ghost.*

In the First place, Mr. *Burg* alledges several Passages of the New Testament to prove the Divinity of the Holy

### ART. 3. of LITERATURE. 17

Holy Ghost, and his Unity with the Father and the Son. He observes, that the Holy Spirit is frequently mentioned in the Sacred Writings with the Father and the Son. He very much insists upon the Form of Baptism, *In the Name of the Father, and of the Son, and of the Holy Ghost*; from whence he proves the supreme Authority of the Holy Spirit, his Invocation, &c. He draws another Argument for the Divinity of the Holy Ghost from his being the Author and Distributer of all Spiritual Gifts, &c. I shall not enlarge upon this Part of our Author's Dissertation, because every body knows what Passages of the Scripture are generally alledged for the Divinity of the Holy Spirit, and his Consubstantiality with the Father and the Son. I shall only observe, that the Author explains those Passages like an able Divine, and that they are attended with several Judicious Quotations out of the Ancient Fathers.

The Socinians, and the new Arians, says the Author, affirm with great Confidence, that no Adoration was paid to the Holy Spirit in the First Ages of Christianity; from whence they infer, that we have no manner of Reason, to make the Divinity of the Holy Ghost one of the Fundamental Articles of the Christian Faith. Mr. Burg owns, that if their Assertion were true, it would very much prejudice the Doctrine which he has undertaken to prove. But, says he, we have nothing to fear: It is no difficult thing to shew, that the Christians of the II<sup>d</sup> and III<sup>d</sup> Centuries believed, that the Holy Spirit ought to be worshipped and glorified.

Here follow some of the most considerable Passages quoted by the Author. *Justin Martyr* (a) speaking in the Name of all the Christian Churches, says, *ΑΛΛ' ἐκείνῳ τε (ᾧ) ΚΑΙ τῷ παρ' αὐτοῦ ΤΙΟΝ ἐλθόντα*——— *ΠΙΝΕΤΜΑΤΕ τὸ προσκύων ΣΕΒΟΜΕΘΑ καὶ ΠΡΟΣΚΥΤΟΜΕΝ ὁ γὰρ καὶ δαυδαία ΤΙΜΩΝΤΕΣ*. That is, *We REVERENCE and WORSHIP him (God), And the SON who came from him——AND the Prophe-*  
*tical SPIRIT, HONOURING them with Reason*

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(a) In his II<sup>d</sup> Apology according to the Editions, pag. 97.

and

and in Truth: The Author observes, that the same Honour and Adoration are ascribed in this Passage to the Father, the Son, and the Holy Ghost.

*Clement Alexandrinus* (b) praises and gives thanks to the Father, and to the Son, **WITH THE HOLY GHOST**: ἀντὶ τῶν εὐχαριστῶν, τῷ μὲν πατρὶ, καὶ υἱῷ—ΣΤΗΝ ΚΑΙ ΤΩΙ ΑΓΙΩΙ ΠΝΕΥΜΑΤΙ.

Mr. Burg lays a great Stress upon a Passage of *Origen* in his Book *de Oratione*, as he has read it in a MS lodged in the Library of *Trinity College* at *Cambridge*: Δοξολογίας ἐν τῇ ἀρχῇ καὶ τῷ προομίων τῷ εὐχαριστῶν τῷ θεῷ, διὰ χειρὸς συνδοξολογούντων, ἐν τῷ ἀγίῳ πνεύματι συνουμένῳ. Whereas in the Printed Copies we read συνουμένῳ. See the *Oxford Edition*, pag. 134. Mr. Burg quotes another Passage of *Origen* in the VIIth Section of this Dissertation, to which he refers the Reader.

In the next Place, the Author mentions a Passage of *Julius Africanus*, and another of *Dionysius Alexandrinus*, as they are quoted by *St. Basil* (ad *Amphiloch.* Cap. XXIX.) I shall not insert them here, because they are only Quotations of a later Father.

Mr. Burg proceeds to the Dialogue entituled *Philopatris*, among the Works of *Lucian*, and finds another Proof for the Invocation of the Holy Ghost in these Words of *Triephon*, who acts the Part of a Christian in that Dialogue: I shall only set down the *Latin Translation* of that Passage. By whom therefore shall I swear? says the Heathen Interlocutor: *Triephon* answers him: *Per Deum in supremis dominantem, magnam, immortalem, caelestem; Filium Patris; SPIRITUM ex Patre procedentem; unum ex tribus, & ex uno tria. Hæc tu Jovem puta, hunc existima Deum.*

Lastly, the Author observes that among the frequent Doxologies, to be found in the *Apostolical Constitutions*, there are almost as many with these Words εὐχαριστῶν τῷ ἀγίῳ πνεύματι, with the Holy Ghost, as with the Words, ἐν τῷ ἀγίῳ πνεύματι, in the Holy Ghost. Mr. *Whiston* pretends that all those Places have been corrupted by

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(b) Lib. III. Cap. 12. pagg. 166.



the Orthodox; but Mr. Burg says he does not prove it: *Non probat tamen, manifestè Hypothesi servit.* Our Author does not believe that the *Apostolical Constitutions* were written by St. Clement, or by the Apostles: He calls them *frigidum opus*: But he is of opinion that the Forms of Prayer, interspersed through that Work, are more ancient than the Council of Nice.

Mr. Burg infers from the Passages of the Holy Scripture, which he has explained, and from the Testimonies of the Primitive Church quoted by him, that all Christians may say, *Glory be to the Father, and to the Son, and TO THE HOLY GHOST.*

The Heterodox Writers of our Age (says he,) and Mr. Whiston, among others, tell us that the Christians before the Council of Nice always invoked and glorified God the Father WITH the Son, or THROUGH the Son, IN the Holy Ghost. Our Author does not deny that such a Doxology was frequently used in the Primitive Church; but he undertakes to prove that it is not contrary to the Doctrine of the Holy Trinity generally received in all Christian Churches. He alleges several Reasons, most of which are Theological, to prove his Assertion; but I could not give an Account of them without being too prolix: This Dissertation seems to me to be one of the best Pieces, that ever was written upon that Subject. The Author is both Learned and Judicious, and will doubtless prove \* one of the most Eminent Divines of the Lutheran Churches.



## ARTICLE IV.

## HOLLAND.

THE first Part of a new Journal entituled, *A Critical History of the Common-wealth of Learning, both Ancient and Modern*, has been lately publish'd.

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\* Mr. Burg is a very young Man.

*Histoire Critique de la Republique des Lettres, tant Ancienne que Moderne. Tome I. A Utrecht. Chez Guillaume à Poelsum. 1712. in 12. Pagg. 276.*

This Journal will come out four Times in a Year.

1. The 1st Article runs upon a Passage of *Pliny* † concerning the Antiquity of Letters. That Passage is explained, mended and cleared from the false Glosses of some modern Writers, &c.

2. In the 2d Article, the Author makes some Remarks upon *Eusebius*. He undertakes to shew that this ancient Writer was a Jew, and lived under *Herod* at the soonest. To prove it, he quotes *Clemens Alexandrinus*, and mends a Passage of that Father relating to *Eusebius*.

3. The 3d Article is an *Essay of a new Life of David*, or a *Critical Dissertation upon the CXth Psalm*. The Author designs to publish the Life of that King in a chronological Order, with a literal and critical Explication of his sacred Hymns. He believes that the *CXth Psalm* was composed by *David* in the 8th Year of his Reign, after he had been proclaimed King over all *Israel*, by an express Order from God, immediately after the Death of *Ish-Bosheth*. That *Psalm*, says the Author, "is a Dramatick Poem, like many others. Two Companies of *Israelites*, or two Men, are introduced answering one another, and singing the four first Verses by way of Antiphony. Afterwards the whole Chorus sings the three last Verses all at once, by way of Acclamation. The first *Israelite* begins, and turning towards the People sings the first Verse; *The Lord said unto my Lord, Sit down at my right hand, until I make thine Enemies thy Footstool,*" &c. This Article contains only an Explication of the first Verse. The remaining Part of the Dissertation will be inserted in the Second Volume.

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† Literas semper arbitror Assyrias (*the Author reads Assyriis with M. Perizonius*) fuisse, &c. *Plin. H. N. Lib. VII. c. 56.*

4. An Account of *Maximiac's Translation* \* of *Ovid's Epistles into French Verse; with a Commentary*, makes the Subject of the IVth Article.

5. The Vth contains an Extract of a *Discourse concerning the true Notion of the Lord's Supper*, publish'd by Dr. Cudworth in 1642. That Learned Man undertook to shew, that the Lord's Supper is not a Sacrifice, but a *Feast upon a Sacrifice* (the Sacrifice of Jesus Christ,) like those Feasts that were celebrated by the *Jews* and other Nations. The Author of the Journal approves this Notion, and says, that "when we eat the Consecrated Bread, and drink the Wine, it is the same as if we should eat and drink some Parts of the Body of our Lord once offered up for us upon the Cross. Hence it is, that Christ himself says in the Institution of that Holy Ceremony, *This is my Body, and this is my Blood, eat and drink ye all of it*, because the Bread and the Wine represent his sacrificed Body. So that when we partake of the Lord's Supper, 'tis just as if we feasted upon the Remains of that Great and Divine Sacrifice: Which is a *Federal Rite*, or a Ceremony of Confederation. From whence it ought to be absolutely inferred, that Jesus Christ does not make us Partakers of his own Substance. (The Author quotes Calvin's *Catechism for the LIIIrd Sunday*.) 'Tis true that such and the like Expressions have doubtless been used with a pious Design, lest the Papists should be too much prejudiced against us, and to endeavour to bring them over to us: Not to say that those, who made use of them, did not perhaps understand the Matter perfectly. But the Truth being once known, it ought to be produced in all its Purity --- and consequently one ought to give over that *Holy Nonsense*, of which most of our Divines are full; I mean especially our *French* Divines, and even the most modern: however they are all Men of Learning, &c". The Author excepts three Divines, who (says he) come nearest the true Notion of that Matter, viz. Mr. John Alefrezat, Mr. Osterwald, and Mr. de Superville. He

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\* Printed at Bourg in Bresse in the Year 1624.

commends

commends a Sermon of Mr. *Mestrezat* upon 1 Cor. X. 16. preached at *Charenton* the 9th of September 1653. He adds that "no Ceremony was ever more Important, and more August and Sacred than the Lord's Supper ----- and therefore it is highly necessary, that those who teach Christians the Exercise of religious Duties, especially concerning the Lord's Supper, should not fill their Brains with Smoke and vain Vapours, but give them a clear and true Notion of that Holy Ceremony, &c". The Author wonders that Dr. *Cudworth*, and Bishop *Patrick* in his *Mensa Mystica*, should not so much as name *Struckius*, though they took many Things from his *Antiquitates Conuivales*. However he acknowledges the Merit of those two Learned Men, and highly commends them:

6. The VIth Article is a Critical Dissertation, (communicated to the Author of the Journal,) concerning the Prize of the *Pythick Games*.

7. Three Remarks upon so many Passages of the New Testament are the Subject of the next Article.

1. The first Passage is that of St. *Matthew* VI. 34. *Take therefore no thought for the morrow; for the morrow shall take thoughts for the things of it self, &c.* The Author says, the Greek Word *αύριον* does not signify here the next Day, but the time to come; and that the Passage should be rendred thus: *Take therefore no thought for the time to come, for the time to come shall take thoughts, &c.* 2. The second Remark concerns these Words, *from the Foundation of the world*, in St. *Matthew's* Gospel, Ch. XXV. v. 34. The Author maintains that *αἰς ἀρχῆς* is not well translated by the Word *Foundation*, and that it signifies here *Beginning*: Therefore, says he, the Words of our Saviour ought to be rendred *from the Beginning of the World*. 3. Upon these Words in St. *Luke* V. 39. *No man also having drunk old wine straightway desireth new; for he says, the old is better*: The Author observes that they can have no other Sense but this: *as Men, who are used to old Wine, cannot relish new Wine; so the Jews being used to the ancient Oeconomy of Moses, cannot relish my new Doctrine.*

8. The

8. The VIIIth Article is entituled, *In Nummum Drusum Tiberii filium, ejusque liberos, exhibentem Dissertatio Historico-Critica.*

9. The IXth Article concerns some new Books.



## ARTICLE V.

JACOBI BERNARDI Philos. Doct. Art. Liber. Mag. & Ecclesiæ Gallo-Belg. Pastoris ORATIO INAUGURALIS de PHILOSOPHIÆ Utilitate, ejusque ad cæteras Disciplinas comparandas necessitate. Habita in Auditorio Majori, pridie Calendas Martias MDCCXII. Quum Philosophiæ & Matheſeos Professionem fusciperet. Lugduni Batavorum, ex Officina Luchtmanniana, 1712.

That is,

A DISCOURSE, shewing the Usefulness of P H I L O S O P H Y, and how necessary it is in order to learn other Sciences, pronounced at Leyden the XXIXth of February MDCCXII. By JAMES BERNARD, Doctor of Philosophy, Master of Arts, and Pastor of the Walloon Church, when he was admitted Professor of Philosophy and Mathematicks. Leyden. 1712. in 4to. pagg. 46. Sold Vol. V. C by

by J. Moetjens, and M. Le Cene in the Strand.

NONE (says the Author) but those, who have no Skill in any Sort of Learning, can deny that there is a great Affinity among all the Sciences. And therefore whoever designs to be accounted a Learned Man, ought not to be a perfect Stranger to any of them, whilst he wholly applies himself to one; at least if he has a Mind to follow the Steps of those, who have immortalized their Names in the Commonwealth of Learning, such as *Salmasius*, *Scaliger*, *Vossius*, *Grotius*, and many others. There are two Sorts of Sciences: Some are necessary for themselves; and some because they make way for others. Theology, Jurisprudence, and Physick, are Sciences of the first Class: Those who have acquired them, may rest satisfy'd, and need not go farther. The Learned Languages, and the Knowledge of History may be reckoned in the Second Class, because they are not, properly speaking, necessary for themselves, but for other Sciences, that can hardly be without them.

Dr. *Bernard* is of Opinion, that Philosophy keeps, as it were, a Medium between those two Sorts of Sciences, because it is both useful and entertaining, and because a good Philosopher may easily dive into all other Sciences, whereas no Man can make a considerable Progress in any of them without the Help of Philosophy. By the Word *Philosophy*, the Author means all the Parts of that Science, viz. Logick, Metaphysicks, Physicks, Mathematicks, and Morals.

Our Author makes two previous Observations, before he proceeds to shew the Usefulness of the several Branches of Philosophy. 1. He observes, that the most Excellent Men among the Heathens were also great Philosophers, such as *Thales*, *Socrates*, *Plato*, *Aristotle*, *Zeno*, *Varro*, *Cicero*, *Seneca*, and even *Julius Caesar*, as it appears from his Writings, and the useful Machines invented by him. Dr. *Bernard* adds, that the Heathen Philosophers preserved Natural Religion, and prevented its total Extinction. For whilst the Heathen Priests

Priests made it their Business to propagate a shameful Polytheism, and a horrid Idolatry; whilst they placed the Worship of the Gods in absurd and execrable Ceremonies; none but the Philosophers asserted the Unity of God, and made his true Worship to consist in the Practice of Virtue. The Author does not pretend to affirm, that the Doctrine of those Philosophers concerning the Nature of God, or their Precepts relating to Virtue, were absolutely perfect; but (says he) they contained at least some Remains of Natural Religion; whereas the Religion of the Priests and of the common People, had nothing in it that was sound and Praiseworthy; every Part of it was horrid and abominable.

2. The Second previous Observation is, that Philosophy must needs be a very useful Science, since there is no University or Academy all over Europe without one or more Professors appointed to teach it, and since no body is admitted into any other Science without giving some Proofs of the Progress he has made in the Study of Philosophy.

I. After these Observations, the Author undertakes to set forth the Usefulness of Logick in the following Manner. None (says he) will deny the Advantages arising from it, but those who are not sensible of the profound Ignorance of Mankind; of the Prejudices of Infancy and Education; and that Men are naturally unqualified to find out Truth, and to teach it when it has been discovered. Logick enables us to distinguish confused, simple, and complex Ideas from those that are distinct, compounded, and incomplex: It teaches us to reduce them to certain general Classes, and to dispose them in such an Order, that we may easily find them upon Occasion. It contains several useful Rules, whereby we may distinguish what is true, certain, and perspicuous, from those things that are false, uncertain, and obscure.

But the most useful Precepts of Logick are those that concern the *Method* both Analytick and Synthetick. Here our Author shews what a vast Difference there is between a Book written in a Methodical way, and a Book composed without any Regard to this Part of

Logick. If an Author (says he) who neglects the Rules of a right Method, observes any Order in his Writings, it will be either arbitrary, or not taken from the Nature of the Subject, or like that of the Schoolmen, who reduce every thing to *Matter*, and *Form*, and to the *efficient* and *final Causes*, &c. Hence it is that they seldom tell us any thing, but what is trivial and known to every body, and that they pass over in Silence what is most proper to be observed, because perhaps they could not easily bring it under their common Places. Dr. Bernard does not deny, that the Method of the Schoolmen may be used in some Dogmatical Books; nor does he find Fault with some useful Works, that are written in that way. He only affirms, that there are several Subjects, which cannot be treated of according to the Method of the Schoolmen, but according to the Rules of true Logick. The Author does not very much enlarge upon this Part of Philosophy, because he has done it upon another Occasion.

II. One may very well doubt (says Dr. Bernard) whether Metaphysicks are not more dangerous than useful; for the abstracted Notions of that Part of Philosophy being generally arbitrary, 'tis to be feared that those who are too fond of them, will bring forth nothing but what is absurd and monstrous. The impious Doctrine of *Spinoza*, who has got so many Followers, seems to proceed from those abstracted and arbitrary Ideas. Metaphysicks ought therefore to be treated with great Prudence and Caution; and then a wise Man will reap no small Advantage from them. For it is highly necessary to consider general Ideas, as being the most simple, before we proceed to those that are more particular, and more compounded: Nor is it less necessary to have some general Principles ready at Hand, from which we may draw several Consequences, when there is Occasion for it. Besides, the Sciences cannot be well improved without abstracted Notions. Can any one dive into the Nature of Human Souls, unless he distinguishes the Understanding from the Will by an Abstraction, tho' those two Faculties are not really distinct from one another, or from the Soul itself? How comes



comes it that Philosophers have been so long in the dark about Opticks, but because they did not distinguish Motion from its *Determination*, though properly speaking those two Things are but one and the same, since 'tis impossible that a Body should move without a certain *Determination*?

The Author proceeds to shew the Usefulness of the Second Part of Metaphysics, call'd *Pneumatology*, which concerns God, Human Souls, and Angels. None (says he) can deny the Advantages arising from it, without asserting at the same time, that it is an insignificant thing to know our Maker, and the Noblest Part of our Being. Is it a thing of small Moment to prove the Existence of God by undeniable Arguments, and to confute the Objections and Cavils of so many Atheists? Is it a thing of small Moment to know the Intellectual and Moral Perfections of the Supreme Being? Is it a thing of small Moment to enquire into the Nature of our Souls, in order to make a right Use of their Faculties, and to have a just Notion of their narrow Capacity, that we may not pretend to dive into those things that are above our Reach? Is it a thing of small Moment to know, that the Soul does not die with the Body, which we can never prove without the Help of Revelation, unless we shew that the Soul and the Body are two distinct Substances? I shall occasionally observe, that of all the Authors who have undertaken to prove the Immateriality of the Soul by Philosophical Arguments, none, in my Opinion, can be compared to Dr. *Clarke*, whose Performance has been highly esteemed by all those, who are able to judge of the Author's Merit. I wonder that Excellent Work has not been translated into *French* for the Benefit of Foreigners.

As for what concerns Angels, Dr. *Bernard* owns that *Pneumatology* teaches us only the Possibility and great Probability of their Existence: But their Nature is little known to us by the Light of Reason.

Our *Pneumatology* appears very imperfect to the Author; and he is apt to believe the Christian Philosophers have taken several Notions from Revelation, without being sensible of it, for which they think they are indebted

ed to Reason. *At felicem errorem!* (says our Author) *cum ex fonte tam puro, nil nisi purum hauriri possit.* He adds, that those few things, which Pneumatology has derived from Reason, are of great Use to Religion. For (says he) though we ought to believe Mysteries upon the bare Authority of God; yet it cannot be denied, that a Man endowed with rational Faculties must needs be well pleased to find Revealed Truths confirmed by the Light of Reason.

*The Account of this Judicious Discourse is continued in Article VIII.*

*Dr. Clarke's Book above-mentioned has been translated into French since the first Edition of these Memoirs.*



## A R T I C L E   V I .

D I S S E R T A T I O N S   H I S T O R I -  
Q U E S   E T   G E O G R A F I Q U E S  
sur l'état de l' ancienne Gaule: Ou l' on  
decouvre la veritable assiete de plu-  
sieurs lieux, pays, & peuples inconnus  
jusqu' à present depuis divers siecles. A  
Avignon, chez François Sebastien Of-  
fray, Imprimeur & Marchand libraire,  
a la place Saint Didier.   1712.

That is,

H I S T O R I C A L   A N D   G E O G R A -  
P H I C A L   D I S S E R T A T I O N S  
*concerning the ancient State of Gaul,  
shewing the true Situation of many  
Places, Countries, and Nations, that  
have been unknown till this present  
time.*

time. Avignon. 1712. In 12mo. Pagg.  
78.

THE \* Discoveries concerning the Ancient State of *Gaul*, which make the Subject of these Dissertations, had been already published, as it appears from the Advertisement prefixed to this small Piece. But the Author, not having sufficiently meditated upon them, put them out in such a Confusion, that they were generally slighted like so many chimerical Notions, except by some Learned Men, who gave themselves the Trouble of diving into the Sense of the Author. That Gentleman being discouraged by such an ill Success, resolved to lay that Work aside; and his Writings ran the Hazard of lying buried in their Obscurity, had not an officious Friend taken upon him, in concert with the Author, to reform and publish them in a new Method. Now therefore (says the Editor) let the Learned decide: As for the Ignorant, we except against them; and they must hold their Tongue. *Canent cygni, tacebunt gracula.*

This Collection contains three Dissertations. The first shews which way the *Helvetii* directed their March, when they left their Country, to go and settle elsewhere. The Author has prefixed to it the History of their Migration, as it is to be found in *Cesar's Commentaries*, and of the War wherein that General was engaged with them. In the second Dissertation, the Author endeavours to prove that *Autun* is not *Augustodunum Æduorum*, and that this last City lay towards the Frontiers of *Gallia Belgica*, at a great Distance from *Autun*. Lastly, he shews in the third Dissertation, that *Vercingetorix* King of the *Arverni* was defeated upon the Frontiers of the *Lingones* of *Gevaudan* and of the Diocese of *Uzes*, and not towards *Langres*.

The Result of those three Dissertations, is, 1. That *Alesia* is not *Alise* in *Burgundy*, but *Ales* the chief Town of the *Cevennes* in *Languedoc*. 2. That *Bibracte* is not

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\* This Extract is taken from the Journal des Scavans.

the City of *Autun*, but *Vicille-Brieude* upon the *Allier*, now in *Auvergne*. 3. That *Gergovia* is not *Clermont*, but denotes two different Places; the one situated in the Country of the *Boii*, now *Gergoie* near *Clermont*; the other, in *Auvergne*, now called *Mont de Cesar*, in the Neighbourhood of *Vicille-Brieude*. 4. That *Mandubii* is the Country of *Mende*, and not the *Duemois*. 5. That *Ædui* signifies the Inhabitants of *Lyons*, and not those of *Autun*. 6. That *Segusiani* is not the *Lyonnaois*, but *Bugey*, and part of *Bresse*. 7. That the *Ambarri* do not belong to the *Chalonnaois*, nor to the *Charolois*, but to the Canton of *Amberrien*, or to that of *Amblierieu*. 8. That *Lingones* is taken sometimes for *Langres*, and sometimes for the Country of *Langogne*. 9. That the *Sequani* inhabited not only *Franche Comte*, but also *Alsace*, part of *Burgundy*, and the lower Diocese of *Uzes*. 10. That the Word *Santones* denotes *Saintes* in *Saintonge*, and *Saintes* near the *Pyrenean Mountains*. 11. That *Gennabum* is always *Gien* upon the *Loire*, and never *Orleans*. 12. That the Word *Rhenus*, which most times signifies the *Rhine*, is sometimes taken for Part of the *Saone*, and that the Inhabitants of the Country through which that River runs, are sometimes called *Germani*, &c. The Readers may easily perceive, that these Observations make a great Alteration in our Maps of ancient *Gaul*. Let us come to Particulars, and see the Reasons on which most of those Geographical Paradoxes are grounded.

I. 'Tis impossible to know exactly which Way the *Helvetii* directed their March, when they forsook their own Country, to look for a new Settlement elsewhere, unless we are first agreed about the Place, which was to be the further end of their Journey. *Cesar* does not forget to inform us of it, by saying that the *Helvetii* designed to invade the Country of the *Santones*. It has been hitherto a common Opinion, that these *Santones* were those of *Saintes* in *Saintonge*, along the Shore of the Ocean, on this Side of the *Garonne*, in *Gallia Celtica*. But what *Cesar* says of them plainly shews; that they were altogether different from the *Saintongeois*. He observes that those *Santones* did not live far from  
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*Toulouſe*, (*qui non longè à Tolofatum finibus abſunt*;) which made him afraid that the *Helvetii*, being ſettled in their Country, would make Excursions upon the Territory of the *Toloſates*, which conſiſted of large Plains very fruitful in Corn. But *Saintonge* was then, as it is now, ſeparated from *Toulouſe* by *Perigord*, (*Petrocorii*;) *Quercy*, (*Cadurci*;) and other Countries, through the Space of Fifty Leagues. Another Proof, whereby it appears that there were *Santones* different from the *Saintongeois*, is grounded upon a Paſſage of *Strabo*. That ancient Geographer tells us, that *Agrippa* cauſed a Military Way to be made from *Lyons* to the *Santones* of *Aquitania*, through the *Cemmenian* Hills; ſo he calls a Ridge of Mountains, that reaches from *Lyons* to the *Pyrenees*. But that Way does not lead to *Saintonge*. Beſides, *Dioſcorides*, (as we find in *Valeſius's* *Notitia Galliarum*;) mentions the *Santones* of the *Alps*: Which ought to be underſtood of the *Pyrenees* or other Mountains, (ſays *Valeſius*;) becauſe *Strabo* includes them in ſeveral Places, under the general Name of *Alps*. The Author adds, that if we conſider, that the *Helvetii* went to the Banks of the *Rhone* near *Geneva*, that they attempted to go twice over that River, and to croſs *Gallia Narbonenſis*; it will appear that they deſigned to go towards *Toulouſe* and not into *Saintonge*. Beſides, *Cæſar* ſeems to make a Diſtinction between the *Santones* bordering upon *Toulouſe*, and thoſe of the Ocean, whom he calls *Santonæ* or *Santoni*. *Naves* (ſays he) *quas ex Santonis, Pictonibus, &c.* whereas ſpeaking of the others, he ſays in *Santonum fines*. But what ſeems to prove undeniably the Author's Opinion, is, that he happily diſcovers ſome Veſtiges of thoſe *Santones* in that very part of *Gaul* where he deſigns to place them. For, towards the Dioceſe of *Conſerans* he finds two Places call'd *Santenac*, and another named *Santen*, and about five or ſix Leagues from *Toulouſe*, near St. *Sulpice* upon the *Leze*, a Country Church known by the Name of *Saintes*. The Author concludes from all thoſe Arguments, that the *Helvetii* ſet out from *Geneva* for the *Pyrenean* Mountains, and not for *Saintonge*.

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Which being supposed, it must be granted that the *Helvetii* were defeated between *Geneva* and *Toulonse*. But this could not be, if we follow the common Opinion. The *Helvetii* (according to that Opinion) come out of their Country through the Place call'd *le Pas de l'Ecluse*, and arrive at the *Saone*, where they make great Devastations in the Country of the *Ædui* and *Ambarri*, who are thought to be those of *Autun* and *Charolois*. Afterwards they set out from the Country of *Autun*: *Cæsar* follows them without designing to come to an Engagement, but only to prevent their Devastations; and after fifteen Days march, which supposes twenty five or thirty Leagues, both Armies happen to be about four or five Leagues from *Bibracte*, which is *Autun*, as we are told, that is, they happen to be almost in the same Place from whence they set out. According to this System, they are only six or seven Leagues from the *Saone*: And yet *Cæsar* complains that the Enemies, whom he pursues, being at a great Distance from that River, he cannot make use of the Corn brought that Way; that he can get none, even for Money, from the Country where he is, that is, from the middle of *Burgundy*, a Province so plentiful in Corn; and that the Inhabitants of *Autun* fail him in time of Need, the Enemy being so near. But if it be true (says the Author) that the *Helvetii* were then towards *Autun*, they could not threaten the *Roman* Province, for which *Cæsar* was chiefly concerned; and therefore since those of *Autun*, who refused him Provisions, were only in danger, what Reason could he have to remain in a Post so inconvenient to him? Lastly, the *Helvetii* being beaten in that very Place, retire to the *Lingones*, or those of *Langres*, (according to the common Opinion,) and arrive there on the fourth Day. *Cæsar*, who halted three Days to take care of the wounded and to bury the dead, writ a Letter to the *Lingones* forbidding them to furnish the *Helvetii* with any Provisions; whereupon the latter found themselves obliged to surrender at Discretion. But (says the Author) if the *Helvetii* advanced as far as *Langres*, what could hinder them from removing into *Champagne* or *Franche Comte*, or even towards *Paris*, without surrendring them-

themselves shamefully to *Cæsar*, since they were got four Days Journey before him?

The Author pretends that all those Absurdities may be avoided by the new Way he has thought of. The *Helvetii* (says he) not being able to cross the *Rhone*, in order to go to the *Pyrenean* Mountains, and not into *Saintonge*, file off through the narrow Passage of *L'Ecluse*, and get to the *Saone*, where they plunder'd the *Ædui*, the *Ambarri*, and the *Allobroges*, who had some Territories on this Side of the *Rhone*. *Cæsar* was then in the Country of the *Segusiani*; and the *Ædai* represented to him that he should not suffer their Country to be ranackt in the Sight of a *Roman* Army. But the *Segusiani* (continues the Author) inhabited the Banks of the *Rhone* from *Bugey* to the new Town of *Lyons*; for (according to *Cæsar*) they bordered upon the *Roman* Province, and were the first Nation to be met with on the other side of the *Rhone*. The *Ædui*, mentioned here, lived therefore in the Neighbourhood of *Lyons*, and consequently very far from *Autun*: From whence it follows that the *Ambarri* inhabited the Cantons of *Amblerieu* and *Amberrieu*, one of which lies in the Principality of *Dombes*, and the other on this Side of the *Saone*; which seems to be confirmed by the Resemblance of the Names. The Author shews that the Metropolis of the *Ædui* was the ancient City of *Lyons* built upon the Hill, and different from the new City situated where the *Rhone* and the *Saone* meet together. We refer the Readers to the *Dissertations* for the Proofs. The *Helvetii* having plundered those several Countries, could go no other way to the *Santones* of the *Pyrenees*, than over the Mountains where was the above-mentioned Road that was made by *Agrippa*. *Cæsar*, who followed them that Way, might very well complain of the Scarcity of Provisions, since he removed from the *Saone*, by which they were conveyed, and could get none in the Mountains, where Harvest is more backward. After he had followed them for the Space of a Fortnight, being about four or five Leagues from *Bibracte*, he leaves the *Helvetii*, who fall upon his Rear, and are entirely defeated.

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The Author Places *Bibracte* at *Vieille-Briende* for several Reasons: 1. Because he supposes that *Bibracte* is a Corruption of *Brivate*, which he derives from *briva*, a Word used among the Ancient *Gauls* for a Bridge; and because a Bridge of one Arch 80 Paces long is to be seen at *Vieille-Briende* upon the *Allier* to this very Day: 2. Because the Road from *Lyons* to *Toulonse* happens to be towards *Langeac*, about four or five Leagues from *Vieille-Briende*; which is exactly the Distance mentioned by *Cæsar*, from the Place where he left the *Helvetii* to *Bibracte*: 3. Because the Distance from *Lyons* to *Vieille-Briend* agrees with the March of the two Armies for the space of a Fortnight. 4. Because *Gergovia* in *Auvergne* (different from *Gergovia* of the *Boii*) was near *Bibracte*, as *Cæsar* himself witnesses; and because (according to the Author) that City of *Gergovia* stood upon a very high Mountain, now call'd *Mont de Cæsar*, and only three Leagues distant from *Vieille-Briende*. The Author insists upon this last Proof, and endeavours to set it in a full Light: In the next Place, he enquires into the Country of the *Lingones*, where the *Helvetii* being defeated by *Cæsar* arrived after four Days march. He believes they went along the Road that goes from *Auvergne* into *Languedoc*, in which stands the City of *Langogne*, *Lingonia*; and therefore he does not doubt but that the *Helvetii* stopt in the Territory of that City, which reached as far as the Diocese of *Uzes*, inhabited by the *Sequani*, and as far as that of *Viviers*, *Helvii*. That Country being plentiful in Corn, *Cæsar* forbade the *Lingones* to give any Provisions to the Remnants of the Army of the *Helvetii*; by which means they were forced to surrender, and to return into their own Country by the way of *Geneva*.

II. The Author having endeavoured to prove in the first Dissertation, that *Autun* is not *Bibracte*, undertakes to shew in the Second, that it is not *Augustodunum Æduorum*. Here follow the best Reasons he alleges for it. 1. The Orator *Eumenius* being sent from *Augustodunum* to *Constantin*, who was at *Triers*, shewing that Prince what Difference there was between



tween the Territories of *Augustodunum* and *Troye*, observes, that those two Cities were near one another; which cannot be said of *Autun*, since it is divided from *Troye* by the Diocese of *Sens*, and the *Sequani* settled about the Spring of the *Seine*. 2. The Emperor *Julian*, as we read in *Ammianus Marcellinus*, being in Winter Quarters at *Vienne* in *Dauphine*, was informed by a Report that went about, that *Augustodunum* was closely besieged by a People bordering upon the *Rhine*; which (says the Author) does not agree with *Autun*, because that City is but 25 or 30 Leagues distant from *Vienne*, and consequently *Julian* might have had more certain News from thence. 3. *Tacitus* speaking of a Rebellion of the *Gauls* under *Tiberius*, places *Augustodunum* upon the Frontiers of the *Celtae*, who inhabited on this Side of the *Marne*, towards the Borders of *Gallia Belgica*. The Author dares not decide any thing about the true Situation of *Augustodunum*. However, he conjectures that it might be *Echolemont* upon the *Aube*, near *Arembecourt*, which he takes to be *Aribrigus*, a City mentioned by the Orator *Eumenius*, who says it stood in the Neighbourhood of *Augustodunum*.

III. The last Dissertation is divided into four Sections. The Author shews, in the First, that *Vercingetorix* was defeated by *Cæsar*, not near the Spring of the *Seine*, as it is believed by those who take *Alesia* for *Alise*; but in the upper Part of the Diocese of *Uzes* near *Gevandan*, inhabited by the *Lingones* mentioned in the Passage of *Cæsar's* Commentaries. The Design of the Second Section is to prove, that *Alesia*, a City of the *Mandubii*, is not *Alise*, but *Ales*, the chief Town of the *Cevennes*. In the Third, the Author takes notice of several Mistakes concerning the *Sequani*, and maintains that *Cæsar* did not march towards the *Sequani* of *Franche Comte*, in order to relieve the *Roman* Province threatened by the Troops of *Vercingetorix*, but towards those who lived in the Lower *Languedoc* in the Diocese of *Uzes*. Lastly, the Author endeavours to prove in the last Section, that *Besançon*, in *Cæsar's* Time, was not the Metropolis of the *Sequani*, and that

that it was *Autum*. We are contented to point out the different Subjects treated of in this Third Dissertation; and we think we ought not to dwell upon them, not only because a particular Account of those Discoveries would carry us too far, but because the Learned have been sufficiently informed of them by several Pieces, which the Author has published upon that Subject, and which are only reprinted here in a better Method, to make the Truth of them more sensible to the Readers.



## ARTICLE VII.

## P A R I S.

THE Abbot Boileau has put out a New Edition of *Ratramnus's* Book, *De Corpore & Sanguine Domini*, illustrated with Notes; to which he has added an Answer to that Part of Father *Hardokin's* Dissertation *De Sacramento Altaris*, publish'd in the Year 1699. wherein that Jesuit accuses *Ratramnus* of being the first Author of the Calvinistick Doctrine concerning the Eucharist.

*De Corpore & Sanguine Domini Liber, Ratramno seu Bertramo, Presbytero, Monacho Abbatie Corbeiensis assertus, & ab omni novitatis aut Hæresis Calvinianæ inventionem aut suspitionem vindicatus: ad amicam, honestam, & litterariam consutationem Dissertationis R. P. Joannis Harduini, Societatis Nominis Jesu, De Sacramento Altaris: in qua relicto proposito de tænda Epistola Sancti Joannis Chrysostomi ad Cesarium Monachum, Auctorem dicti libri de Corpore & Sanguine Domini, à pagina 184. ad 193. inventæ ac defensæ primulùm Hæresis Calvinianæ crimine accusavit, anno 1699. Paris. 1712. in 120. pagg. 276. besides a Preface.*

The Abbot Boileau has prefixed to this Volume a Preface of 66 Pages, wherein he gives an Account of *Ratramnus's* Book, and mentions the Reasons that moved him to publish a new Edition of it. *Ratramnus* composed

composed that Work by order of the Emperor *Charles the Bald*, and his Book made no great Noise afterwards. Nay, when the Disputes, raised by *Berengarius* about the Eucharist, were in their Height, *Ratramnus's* Book was not quoted by the *Berengarians*, nor by their Adversaries. Those, who mentioned that Book since, are only an Anonymous Writer, *Sigbert*, *Tritheimius*, and Dr. *Fisher*, Bishop of *Rochester*, in the Preface to his Fourth Book concerning the Eucharist. *Ratramnus's* Book was printed the first Time at *Collogne*. The Protestants look'd upon it as a Work, that favoured their Doctrine; and the *Roman* Catholicks, without giving themselves the Trouble of examining that Book, (so says the Editor,) had the same Notion of it. It was therefore put into the *Index Expurgatorius* among prohibited Books in the Year 1559. *Sixtus Senensis* in the Preface of his *Bibliotheca*, printed in 1566. ascribes it to *Oecolampadius*, and calls it a pernicious Book. Many famous Writers of the Church of *Rome*, mention'd by the Abbot, and Cardinal *du Peron* among others, had not a better Opinion of it; which the Abbot imputes to the *French* Translations of that Book publish'd by the Protestants. However the *Louvain* Divines entertained a better Opinion of that Work in the Year 1571. but it was not minded. *James de Saint Beuve*, Professor of the *Sorbonne*, had a better Success. He undertook, in 1655, to vindicate *Ratramnus's* Book, and to remove the Difficulties contained in it. Some Learned Men began then to doubt whether it was written by *Ratramnus*. M. de *Marca* ascribed it to *Joannes Scotus Erigena*; and Father *Paris*, a Regular Canon of *Saint Genevieve*, maintained that Conjecture in two Pieces published by him: Only with this Difference, that M. de *Marca* charg'd *John Scot* with fathering his own Work upon *Ratramnus*, who lived in the same Age; whereas Father *Paris* believed that *Berengarius* and his Followers were more like to be guilty of such an Imposture. The Abbot *Boileau* finds so great a Difference in the Style and Method between the Works of *John Scot*, and the Book in Question, that he does not scruple to say, that a Man must have lost his Senses to ascribe it to *John Scot*. Besides,

sides, the Manuscript from which this New Edition has been printed, which is eight hundred Years old, according to Father *Mabillon*, bears the Name of *Ratramnus*, as well as several other Manuscripts much of the same Antiquity, which Father *Mabillon* saw. Any one (says the Editor) who considers, that in the very time of *Charles the Bald* the Book concerning the Body and Blood of the Lord had *Ratramnus's* Name prefixed to it, must needs own that *John Scot* cannot be the Author of it.

The Abbot proceeds to the Doctrine contained in that Book, and undertakes to prove, that it is not contrary to that of the Church of *Rome*, because (says he) *Ratramnus* designed only to shew, that there is a Mystery and a Figure in the Eucharist, and that the External Appearances are not the Body of Christ, which was the Opinion of some Orthodox Divines. The Protestants will by no means approve this Sense put upon *Ratramnus*; nor is it likely that those *Roman* Catholick Divines, who charge him with Heresy, will have a better Opinion of him, when they have read the Abbot's Vindication of that Author.

This New Edition is divided into Articles, and attended with large Notes and various Readings. The Editor has inserted, next to his Notes, his Answer to the Remarks of Father *Hardouin*, wherein that Jesuit undertook to prove that *Ratramnus's* Book is full of Errors, and consequently to confute the Abbot *Boileau*, who endeavoured to justify that Work in his *French* Translation publish'd in the Year 1686.

AN Author is preparing for the Press a general History of the Church written in *French*. It begins where the History of the Bible ends, viz. with St. *Paul's* Imprisonment at *Rome*, under the Empire of *Nero*, and reaches as far as the Detention of Cardinal *de Tournon*, Legate of the Holy See, who has been imprisoned in *China* by another Emperor, who is also an Infidel. That Work is not a mere Collection of Memoirs, that may serve to write a History; nor a Mixture of Narrations and Critical Observations; nor is it made up of Dissertations upon those Points that are controverted among the Learned, or upon some select Passages of  
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Ecclesiastical History. It is a full and continued Account of the most important Transactions in the Church from the beginning of it to this present Time. " There " is nothing in it described superficially, (says the Au- " thor,) all the principal Facts are plainly related, and " with great Accuracy and Impartiality. I quote the " most authentick Monuments; and in the three last " Centuries, I have inserted at large the Acts of the " general Councils of *Pisa, Constance, Basil, Florence, Lateran, and Trent*; the Canons relating to the " Doctrine and Discipline; the Letters and Constitu- " tions of the Popes, and all other Authentick Pièces " concerning the Western Schism, the Opinions of " *Wicliffe, John Hus, Luther, Zuinglius, and Calvin,* " the Errors of *Bains*, the Congregations *de Auxiliis*, " the Disputes about the Books of *Jansenius*, relaxed " Morality, the Ceremonies relating to *Confucius*, " Quietism, the Controversies of the Protestants either " among themselves, or with the Catholics". The Au- " thor does also very much enlarge upon every Thing " that concerns the Propagation of Faith in the *East* and *West Indies*: He carefully shews the Succession of the " Popes, Emperors, and Kings of *France*; and gives an " Account of the Martyrs, Anachorats, Fathers, Eccle- " siastical Writers, the most celebrated Bishops, Missio- " naries, Founders of Religious Orders, and all other " Persons who have been concerned in the Transactions " of the Church. The XVth Century will make up two " Volumes in 4to of Six hundred Pages, and of a middle " Print; The XVIth, Three Volumes; The XVIIth, " Four or Five; and the whole Work about twenty " four or twenty five Volumes in 4to.





## ARTICLE VIII

*A FURTHER ACCOUNT of Dr. BERNARD's Discourse, shewing the Usefulness of PHILOSOPHY, and how necessary it is in order to learn other Sciences. (See the first Account above, Art. V.)*

III. **I**T were an endless thing (says Dr. Bernard) to mention all the Advantages arising from *Natural Philosophy*. Those are very much mistaken, who maintain that it is of no Use but to Physicians. Are Physicians the only Men, who ought to consider the Works of the Supreme Being? Is it not the Duty of all Christians to know the Invisible God from the Visible things of this World? The Author cannot sufficiently wonder at the Folly of those Men, who being wholly intent upon a curious Piece of Workmanship, or travelling into remote Countries to see the Ruins of some Ancient Monuments, seem to believe that the admirable Works of God do not deserve their Attention. Is it not a surprising thing, says he, that so many Persons, distinguish'd by their Birth, and upon several other Accounts, should be as much unacquainted with the Works of Nature, as the meanest Sort of People? They know not why the Sun rises and sets; why Days and Nights increase and decrease; why the four Seasons of the Year do constantly succeed one another, &c.

Among the many Advantages, says the Author, that accrue to Men from the Study of Philosophy, this is doubtless one of the most considerable, that it frees them from a thousand popular Errors and panick Fears. A Philosopher is not afraid of an Eclipse of the Sun or the Moon: The Sight of a Comet does not terrify him: The Influences of the Stars do not disturb his  
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Mind; and he gives no Credit to the vain Predictions of Astrologers.

*Hanc Solem, & Stellas, & decedentia certis  
Tempora momentis, sunt qui formidine nulla  
Imbuti spectent \*.*

A Philosopher (continues the Author) does not dread *Lycanthropes*, Phantoms, and Apparitions. The Study of Nature cures Men of Superstition and Credulity, and enables them to overcome the Prejudices of Infancy and Education.

I add, that Philosophy is so useful to Mankind, as to preserve the Lives of many innocent Persons. If Judge *Boguet* had been a good Philosopher, he would not have committed to the Flames † so many poor Wretches falsely accused of Sorcery and Witchcraft. Philosophy (if it be attended with Honesty) is also an Excellent Antidote against Persecution on Account of Religion.

Dr. *Bernard* proceeds to shew, that Natural Philosophy is of great Use for the Improvement of Agriculture, and the Preservation of Health. Afterwards he takes notice of several useful Inventions, for which we are beholden to Philosophy, such as Telescopes, Microscopes &c. Philosophy (says he) confirms what the Scripture tells us concerning the prodigious Number of Stars; whereas the Ancients knew only a Thousand and Twenty Two. The Discovery of several New Planets is of so great a Moment, that if ever Geography (that useful, but very imperfect Science) attains to any Degree of Perfection, it must be ascribed to those New Planets. How great is the Usefulness of Microscopes! They discover to us daily a thousand new Objects, whereby it appears that our Earth, (tho' like a Point, if compared with the whole Universe,) contains an infinite Number of other Worlds, each of

\* Horat. Epist. Lib. I. Ep. VI. v. 3. & seq. † See my Account of a Book written by that Judge, in the fourth Volume, Art. LVIII, and in this Volume, Art. II.

which is a new Proof of the great Power and Wisdom of the Creator of all Things.

IV. The Author proceeds to *Mathematicks*. He observes, among other Things, that the Province of *Holland* owes its Preservation to this Part of Philosophy. "*Quid proprie est Hollandia tota? (says he) Terra aquis erepta, quam tuetur Mechanica, immensorum Aggerum ope, qui sunt Artis miraculum, quique mare aestuantis sustinent & repellunt. Ejusdem Mechanices opera solum nostrum hyberno tempore aquis obrutum, vere redeunte feliciter emergit*". Dr. Bernard takes notice of the Usefulness of Navigation, and of some other Parts of Mathematicks; and then bestows an *Encomium* upon a late Mathematician \* of *Leyden*. Afterwards he mentions a Sphere, lodged in the College of *Leyden*, which represents the Motion of the Planets, &c. according to the System of *Copernicus*.

V. Our Author is very short upon *Ethicks*, because (says he) their Usefulness is acknowledged by every body, and will be denied by none, but those who believe that Virtue and Vice are indifferent things; which, is much the same thing with *Atheism*.

IN the Second Part of this Discourse, Dr. Bernard undertakes to shew, that Philosophy is of great use to learn other Sciences. He observes, in the first place, that Theology, Jurisprudence, and Physick, contain a great many Terms of Art, which cannot be understood without the Knowledge of Logick and Metaphysicks. He adds, that Philosophy affords many useful Precepts, whereby the Mind is enlightened, and its Capacity enlarged.

After these general Observations, the Author comes to Particulars. He maintains, that Natural Philosophy is of great Use in Divinity. There are many things (says he) in the Holy Scripture, that cannot be understood or explained without it. He instances upon the

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\* Mr. Volder.



History of the Creation, the Deluge, the Miracles wrought by *Moses* and the Prophets, and by Christ and his Apostles. Hence it is that some Divines \* unacquainted with Physicks, have committed very great Blunders. There are also several Passages in the Book of *Job*, and in the *Psalms*, that require some Knowledge of Natural Philosophy. The Author adds, that a Divine, well skill'd in that Science, will be better able to answer all the Objections of Hereticks and Atheistical Men. Philosophy is not therefore a mere *Servant-Maid* to Theology, but rather a Noble Lady, who lends her a helping Hand, and supports her upon all Occasions.

Dr. *Bernard* observes by the by, that Natural Philosophy will furnish a Preacher with a great many Metaphors, Similes, and Comparisons, very proper to illustrate his Subject: Which brings into my Thoughts a Passage of Father *Mersenne*. That Learned Monk tells us, in one † of his Mathematical Books, that if any Preacher desires to give a new Turn to an *Exordium*, and to adorn his Sermons with uncommon and beautiful Figures, Comparisons, and Parallels, he will find many things in that Volume, and in the foregoing, which they may apply to a Moral Subject: And then he adds, Quid enim, verbi causa, facilius quam ex XXIX. *Lucis* Theorematibus, aut XXX. *Umbra* sequentibus, quæ leguntur Optices Libro primo, multum ad fidem tum ad virtutes commendandas elicere? (See what follows in that Author) Such an Advice must needs appear very extraordinary to those Preachers, who look upon Mathematicks as a dry and barren Study. If they will believe Father *Mersenne*, the Doctrine of *Lights* and *Shadows*, treated in a Geometrical way, will afford them many bright Thoughts, and a thousand Flourishes.

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\* The Author names *Serarius*, and quotes for his Blunders Mr. *Marck's* *Dissertations upon several Texts of Scripture*. † In the Preface to his *Universæ Geometriæ mixtæque Mathematicæ Synopsis*. N. XIII. Paris 1644. in 4to.

Our Author observes, that Mathematicks are also of great Use to understand the Geography and Chronology of the Bible. He adds, that the Weights and Measures mentioned in the Sacred Writings, and the Dimensions of the Tabernacle, and of the Temple of *Solomon* and *Ezekiel*, can hardly be understood without the Help of Geometry. Some Excellent Geometricians (says *Dr. Bernard*) have done a great Service to Religion, by demonstrating that *Noah's Ark* could easily contain all Sorts of Animals.

The Revelation supposes the Law of Nature; and therefore Moral Philosophy must needs be very useful to those, who apply themselves to Divinity. Ethicks are also highly necessary to a Civilian, because the Civil Law is generally grounded upon the Law of Nature.

Jurisprudence may also reap no small Advantage from Natural Philosophy and Mathematicks; because it affords many Questions, that cannot easily be resolved without them.

There is so great an Affinity between Natural Philosophy, and the Medical Art, that among some Nations those who profess that Art, are call'd *Physicians*. What *Dr. Bernard* says, in order to shew that a Physician ought to be well skill'd in natural Philosophy, is very judicious: But I shall not dwell upon it, because I have lately discoursed upon that Subject, when I gave an Account of *Dr. Guybon's Essay upon Empiricism*.

Lastly, the Author observes that Moral Philosophy is also very useful in Physick. For (says he) all Learned Physicians know, that the different Passions of the Soul occasion many Alterations in the Body; and therefore whoever is able to moderate and cure those Passions, ought to be look'd upon as a Man, who has made a great Progress in the Art of preserving Health and curing Diseases. But 'tis properly the Knowledge of Ethicks, that will qualify a Physician for this Part of the medical Art.

A R T I-



## ARTICLE IX.

*A FURTHER ACCOUNT of Captain  
COOKE's Voyage to the South-Sea, and  
round the World.*

**I** Left Captain *Cooke* at the Isle of *Gorgona* in the first Extract \* of this Book; and now I proceed to give a further Account of his Voyage.

He departed from that Island the 7th of *August*, 1709, and the 24th of the same Month came to an Anchor in the Bay of *Tacames*, a Village consisting only of Seven Houses and a Church. They traded with the Inhabitants; and having left that Bay the 31st of *August*, they arrived, on the 10th of *September*, at one of the *Galapagos*-Islands. From whence they came to the Islands *Tres Marias* on the 6th of *October*. The Author gives us a curious Description of Sea and Land Tortoises, and of several Sorts of Fish.

*October* 25th they sailed from the Islands *Tres Marias* for Cape *St. Lucas* and *Puerto Seguro* in *California*. *Puerto Seguro* is inhabited by about two hundred Indians, who live in Huts made of Boughs of Trees and Reeds. They all go naked. Only the Women wear short Petticoats made of Silk-Grass, or of Pelicans and Deers-Skins, reaching from their Waste half way down their Thighs. Those Indians are very honest, and would not take the least Thing without leave. Our Author is of Opinion, that they might be brought to some Knowledge in the Christian Religion; but the Spaniards say not,

The 22d of *December* the lesser *Manila* Ship was taken in less than half an Hour. The great one was attempted in vain. "To give the Enemy their due, says Captain *Cooke*, they defended themselves very well.

\* In the fourth Volume, Art. LXVII.

“ But we might as well have fought a Castle of Fifty  
 “ Guns, as this Ship, which had about Forty, and near as  
 “ many Brass *Pedreras*, each carrying as big a Shot as our  
 “ great Guns; and, as some of the Prisoners told us,  
 “ six hundred Men, whereof a hundred and fifty were  
 “ *Europeans*, many of them *English* and *Irish*, some of  
 “ which had been formerly Pirates. The Gunner was  
 “ a *Genoese* born, had an Employment at *Manila*, and  
 “ thirty of the best Men belonged to him, which made  
 “ them fight desperately ----- The *French* Captain (of  
 “ the lesser *Manila Ship*) informed us, that they had Ad-  
 “ vice from *Maderas*, two Months before they left  
 “ *Manila*, that two *Bristol* Privateers were coming in  
 “ quest of them into those Seas, and that Captain *Dam-*  
 “ *pier* was Pilot; which was the Reason they had so  
 “ many *Europeans* Aboard the great Ship, most of whom  
 “ having their Wealth Aboard, they would fight to the  
 “ utmost ----- He added, That the great Ship was pro-  
 “ digious strong, and that they have an excellent Sort  
 “ of Wood at *Manila* for building of Men of War.  
 “ *Gemelli* says this Sort of Wood is hard and heavy as  
 “ a Stone. The Planks are so thick, and lined both  
 “ within and without, that they receive little Damage  
 “ by Cannon-Balls, (we observed that the Plank of  
 “ the Prize we took, did not splinter.) He farther  
 “ says, that a Ship, which fought fourteen Sail of *Dutch*,  
 “ that came to take *Cavite*, had nineteen Balls taken  
 “ out of her Side, sticking there, as it were in a Wall  
 “ of soft Stone; and this because being run aground,  
 “ she was forced to fight all the while on one Side, to  
 “ the great Astonishment of the Enemy. I may be  
 “ bold to say this Ship we fought was as strong, and  
 “ had some hundreds of Shot in her Hull. But e-  
 “ nough of this, since it was not our Fortune to take  
 “ her.

The Proprietors of the two Men of War, that failed  
 into the South-Sea, need not be much concerned for  
 the vain Attempt that was made upon the great *Manila*  
 Ship, since they have got vast Riches; not only by the  
 small *Manila* Ship, but also by nineteen other Ships or  
 Barks, either taken or ransomed. An Account of the  
 Plate,

Plate, Jewels, Money, &c. that were brought Home, may be seen in the Book.

Captain *Cooke*, being willing to impart to the Publick all the Observations to be found in the *Spanish* Coast-ing Pilots, gives us an Account of the Distances between all the Ports, Bays, Creeks, &c. from *Panama* along the Coast of *New Spain*, to the Port of the *Nativity*, seventy Leagues beyond *Acapulco*. He also mentions the Shoals, Winds, Currents, &c. These Observations will be of great Use to those, who shall sail into the *South-Sea* hereafter.

In the next Place, our Author describes *New Spain* from *Panama* to almost forty Degrees of Northern Latitude; its several Provinces and Towns; the Silver and Gold Mines; and the Commodities and Product of each Part. What Captain *Cooke* says of the Town of *Acapulco*, and its great Trade, will not be unacceptable to the Readers. He tells us, among other Things, that though it is called a City, it hardly deserves the Name of a Village, and that the Houses are only made of Mud-Walls and thatched. But the Harbour is very safe, winding about, and being enclosed with Mountains. The Trade of this Place is so considerable, that the Curate gets fourteen thousand Pieces of Eight every Year, and a Black will hardly be satisfied with a Piece of Eight a Day.

The Author gives us a compendious History of *New Spain*, before it was conquered by the *Spaniards*; and then a short Account of that Conquest. Lastly, he mentions the several Expeditions along the *South-Sea* Coast of *North-America*, that were made by Sir *Francis Drake*, Sir *Thomas Candish*, *George Spilbergen*, Captain *Morgan*, Captain *Sharp*, Captain *Dampier*, and some others.

The last Chapter of this Book contains only a very general Account of the remaining Part of Captain *Cooke's* Voyage, who arrived in the *Downs* the 2d of *October*, 1711, three Years and two Months after his Departure from *Bristol*. He designs to publish a Second Volume, containing all the Particulars of his Voyage from *California* through the *East-Indies* into *England*; an exact Description of many Places; several Draughts

Draughts of considerable Harbours, &c. (taken from the *Spanish Coasting-Pilots*,) and other Cuts, which (says the Author) with several other Curiosities ---- will render the Work as useful, instructive, and diverting, as any Book of this Nature hitherto Extant. A Voyage round the World is a Curiosity not to be met with among the Works of the Ancients, and will always prove very acceptable to the Publick. See an Account of the second Volume, in Art. XXIV.

## ARTICLE X.

LETTRE de Mr. RUEL Medecin de Valence a un de ses amis, expliquant la Palpitation du Coeur.

That is,

A LETTER of Dr. RUEL a Physician of Valence to one of his Friends, wherein he explains the Palpitation of the Heart.

S I R,

I Remember that when we made a Consultation, about a Quarter of a Year ago, for a Man sick of a violent Palpitation of the Heart, we easily agreed about the Remedies, that are proper to be used in such a Disease; but we were of a different Opinion concerning the general Cause of it. You desire, in your last Letter, to know how I think that such a Disease is occasioned. I shall the more willingly give you my Thoughts about that Distemper, because I am indebted to the Illustrious M. Chirac of Montpellier for the first Notion of it.

All

All Physicians are now agreed that the Heart is a Muscle; and therefore 'tis generally believed that its Motion, like that of other Muscles, is occasioned by the Influence of the Spirits, which are conveyed into it through some Branches of the Nerves of the eighth Pair, especially of the Intercostal. But I cannot approve that Opinion, tho' it be entertained by so many Physicians, because it appears to me contrary to Reason and Experience. And indeed we daily observe that in general Convulsions, or other convulsive Motions, without excepting Epilepsy, though all the Animal Spirits are then in a violent Agitation, yet the Heart preserves an uniform and regular Motion; which doubtless would not happen, if the Motion of that Part proceeded from the Animal Spirits: The Heart would necessarily be affected by such a Disorder in the Spirits; and one might judge of it by the Pulse. On the contrary, in a violent Fever the Heart is in an extraordinary Agitation; which cannot proceed from an irregular Motion of the Spirits, since no other Part is agitated in the same manner.

The Truth of what I say will more plainly appear by the following Experiment. If all the Nerves of a Dog, that reach to the Heart, be cut off, (which may be done under the *Clavicula*,) the Dog does not die immediately, but lives sometimes a Day and a half after the Operation; and the Heart, far from ceasing to move during that time, has a stronger and more frequent Motion, which proceeds from a Fever occasioned by the Inflammation of the Lungs.

I think I may ascribe the Cause of the Motion, which I undertake to explain, not to the Animal Spirits, but to a *nitro-aerian* Matter dispersed through the Mass of the Blood, separated by small Glands that are in the Heart, and from thence conveyed into its Fibres, where being mixed with a small Portion of the Blood poured in by the *Arteria coronaria*, it raises a Fermentation, which occasions a Shooting or an explosive Motion. There is nothing in the Palpitation of the Heart, but what may easily be accounted for, according to this System, though it has puzzled hitherto the most expert Physicians.

To

To give a just Notion of that Palpitation, I shall define it an *irregular Motion of the Heart, whereby that Part rises in its Systole, and strikes more or less against the Fore-ribs, with a weak Pulse.* In a State of Health, by the sudden Contraction of the Fibers of the Heart, that Part grows round, and its two Ventricles, or Cavities, shrink in such a Manner, that the Blood contained in them is squeezed, and driven out with some Violence, viz. That of the left Cavity into the *Arteria aorta*, and that of the Right into the *Arteria pulmonaris*, and not into the hollow and pulmonary Veins, because of the Resistance of their *Valvula*. Now because the Heart, growing thicker and bigger by such a Contraction, is not able to incline downwards, by reason of the Resistance of the *Trachea Arteria*, and of the *Vertebra* on which it lies; it inclines on that Side where it is less straitened; and rises forwards. If the Palpitation of the Heart was only an Augmentation of its natural Motion; having discovered the Principle of that Motion, we should consequently know the Cause of that Disease: But that Motion is quite different, because the Heart rises, and leaps, as it were, forwards against the Ribs, striking them sometimes with such a Violence, as to cause a Fracture, and to be heard at some Distance; which obliges us to have recourse to another Cause. Nor does the Palpitation of the Heart happen during its Diastole, but during its Systole; as it plainly appears by the shooting of that Part, and the beating of the Artery, which are felt at one and the same time: And because that beating never happens but when the Artery receives some Blood, and the Artery receives it only when the Heart affords it by its Systole, 'tis certain the Palpitation happens during the Contraction of the Heart.

Having thus shewed how the natural Motion of the Heart is performed, we may easily conceive, that if the Blood happens to fly back with Impetuosity into the Ventricles of that Part, when they contract themselves, such a Resilition will necessarily make it rise with greater Force against the Ribs; and consequently whatever makes the Blood fly back into the Heart, must infallibly occasion a Palpitation. The Chief and the most  
gene-



general Cause of that Distemper is the Viscosity of the Blood; not that whereby the Principles of the Blood being drowned in the Serosity, the branchy Parts stick together, when nothing keeps them at a Distance; but a Viscosity, which closely uniting the Principles of the Blood, enables them for that Reason to ferment upon the least Agitation: For then the Blood having no free Passage into the Lungs, by reason of its Viscosity, and dilating extraordinarily all the Vessels through which it runs, happens to be by such a Contention in a very great Fermentation, especially at the end of the Conduits, where it is much more straitened. The Blood in such a Situation not having a free Course, its Column which happens to be in the *Arteria Pulmonaris*, lies back against the Coats of the Heart with a Force proportioned to the elastick Virtue of the Body that forces it back; that is, the more the Artery is constrained, the more strongly it drives back the Blood towards the Heart. The following Experiment plainly proves the Truth of what I say. If any one ties the *Arteria Pulmonaris* of a Dog, the Palpitation will not fail to come upon him immediately; which can be ascribed to no other Cause but to the Reflux of the Blood towards the Heart, by reason of the Obstacle it meets in its way, viz. the Ligature. The *Scirrhus*, or the *Tuberculum*, that is formed sometimes at the beginning of the *Aorta*, or of the *Arteria Pulmonaris*, straitening their Cavity, occasions a Palpitation for the same reason as the Ligature. It cannot be objected that the *Valvula* hinder the Blood from running back into the Heart, for the Artery being full of Blood, and its Column being very much straiten'd, and pressed by the Blood which the Heart continually affords, the *Valvula* are then up, and stick to the Coats of the Artery.

A great deal of Water has been found sometimes in the *Pericardium* of those, who die of a Palpitation; which is the Reason why Dr. Lower and others believe the Dropsy of that Membrane might be the Cause of it. But that Dropsy can only produce a weak Pulse, by preventing the free Dilatation of the Heart, which sinks in that Liquor; and that Water, far from putting the Heart into a violent Motion, must needs rather lessen its

its Action. 'Tis not improbable that the Heart, by a strong Contraction, squeezes out some watry Particles, that are kept in by the hard Membranes of the *Pericardium*: This may be the Reason of the Water gathered in it, which might also proceed from the thick Blood of dropfical People.

Those, who will have the Palpitation of the Heart to be a convulsive Motion occasioned by an Irritation, that may be produced by the *Tuberculum* of the *Aorta*, and by Ulcers, and Worms contained in the *Pericardium*, have not been more successful; for then it will be impossible to account for the Weakness of the Pulse, which attends all Palpitations, since the Blood has a free Passage.

Others ascribe the Cause of that Disease to a *Polypos* formed in the Cavities of the Heart; but it is not likely that such a Concretion should be made in its Ventricles during a Man's Life, whilst the Blood has a free and strong Circulation; and that no such thing should happen in the Veins; and consequently that the Blood should not lose its Circular Motion: Besides, such Concretions may easily be formed at the Point of Death, or soon after. But to return to my Hypothesis.

There is nothing, whereby it may be more strongly confirmed, than the various Symptoms that attend Palpitation. The Pulse is weak, because there is very little Blood conveyed from the right Ventricle into the Left; and consequently the latter carrying but a little Quantity of that Liquor into the Arteries, their Beating must needs be very small: Which is also the Reason of the great Weakness and fainting Fits, which happen in that Disease. The sick Person has much ado to breathe, because the Blood not having a free Passage into the Lungs, the Vessels which ought to receive the Air, are pressed by the swelling of the Arteries that creep over them. A great Faintness attends that Disease, because there being but little Blood conveyed into the Brain, there are not many Spirits filtrated in it. The Weariness of those, who are sick of a Palpitation, proceeds from this Cause, viz. That the viscous Blood cannot ferment without being very much

much rarefied, and distending the Parts it goes through: Which is also the Reason of the Uneasiness that is felt all over the Body.

It seems to be a difficult thing to explain, how the Passions of the Soul, such as Joy, Sadness, Love, Anger, and Fear, can occasion a Palpitation of the Heart; but this Difficulty will easily be removed in my System. I need only suppose as a certain Truth, that there is a strict Union between the Soul, not with the Blood, the Course whereof she can neither increase nor stop, but with the Animal Spirits, which she makes use of to move the Body, conveying them into such Organs and Members as she thinks fit. The Motion, which the Soul communicates to the Animal Spirits, disposes and modifies the Blood in a manner suited to those Passions of which it is the principal and the most useful Instrument. The Blood varies, and undergoes a thousand Alterations, according to the Character and Nature of the Passion it is subservient to. How so? Because the Spirits are conveyed into it with too great a Motion, and in too great a Quantity, or too slowly, and in a small Quantity. The Blood cannot receive any Alteration but by such means; and it must be altered whenever such a Revolution happens in it. If that Revolution be occasioned by too great a Quantity of Animal Spirits, as is happens in Anger, Love, and Joy, the Parts will be very much distended, and the Blood being in a greater Fermentation will have a quicker Motion to cause a Palpitation in those, who have a Viscous Blood; because the Blood being then rarefied, distends the Parts it goes through, and has much ado to run in the Lungs, which occasions a Palpitation. On the contrary, in Sadness and Fear, the Blood does very little ferment, because the Animal Spirits are conveyed into it slowly, and in a small Quantity, and likewise into the other Parts, whereby those Parts being relaxed and unbenumbed, are more proper to stop the Motion of the Blood, which, for want of a free Circulation, grows thick, and flying back from the Lungs into the Heart, produces a Palpitation.

It

It has been hitherto no easie thing to know, why that Disease is more dangerous to Men than to Women. The latter are beholden for it to the menstrual Ferment peculiar to them, which preserves the Liquidity of the Blood; whereas Men, wanting that Remedy, can hardly avoid sinking under that Disease.

I need not enlarge upon some other irregular Motions of the Heart: The Motion of that Part is sometimes slow, sometimes violent, sometimes very strong, and at other times so weak as to be hardly sensible. It is slow, when the explosive Matter gets slowly into the Substance of the Heart, and wastes slowly, being longer than it uses to be. It is quick and redoubles by a contrary Reason. It is violent, when that Matter makes a violent Explosion. It is weak, when the Explosion of that Matter is slight and small. Sometimes the Motion of the Heart is a Trembling occasioned by frequent Shakings. In such a Case, the Explosive Matter being unequally distributed into the Fibres of the Heart, occasions a stronger Contraction in some than in others, and consequently a Trembling. Or, it may be said, that the same Matter being very thin, gets easily into the Fibres of the Heart, and comes out with the same Facility; which occasions a small and frequent Pulse.

Lastly, there is another Sort of irregular Motion in the Heart, viz. an Intermittent one, when the Explosive Matter is not equally dispersed through the Mass of the Blood. Supposing, for Instance, that the Blood, which runs during seven or eight Beatings, has a just Quantity of that Explosive Matter, its beating will be regular; but if the next Blood is deprived of that Matter, or has too much of it, there will be an Intermision, or more frequent Beatings will succeed one another.

The Truth of my System may be confirmed by many other Observations.

*I am, Sir, &c.*

VALENCE.

July 1. 1711.

*These*

*These Memoirs of Literature would be very imperfect, if I should lay aside every thing that relates to Physick; and therefore I hope none of my Readers will blame me for inserting now and then some Pieces concerning that Noble and Useful Science.*



## ARTICLE XI.

## R O M E.

THE Treatise \* concerning the Point of Honour, written by the Marquis *Scipio Maffei* of *Verona*, is very solid and well written. It consists of three Books. In the First, the Author confutes the wrong Notion of Honour by several Reasons: In the Second, he alledges many Authorities against it; and in the Third, he shews what Inconveniencies arise from thence. This Subject was never treated before with so much Strength of Argument. The Author distinguishes with great Ability the true Notion of Honour from the wrong Notions of it. Duelling was never practised by the politest Nations: The *Greeks* and the *Romans* never decided any private Quarrel by a single Combat. That barbarous Custom owes its Original to the wild Nations of the *North*, which invaded the *Roman Empire*; and their Kings endeavoured to suppress it by wise and severe Laws. The *Lombards* brought into this Country that horrid Practice; condemned by the Laws of God and Men.

## V E N I C E.

FATHER *Martin Orelli*, a *Barnabite*, Professor of Divinity at *Macerata*, has printed here a Dissertation, wherein he maintains that Children ought not to be baptized in the Womb.

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\* A large Account of that Book may be seen in Vol. VI. Art. I.

*I have mentioned in the Second Volume of these Memoirs a Book publish'd in Italy to prove the contrary Opinion.*

## L O N D O N.

**T**HE following Book is to be had at Mr. Moetjens's, and Mr. Le Cene's, in the Strand.

*Theatrum Fati, five Notitia Scriptorum de Providentia, Fortuna, & Fato. Autore Petr. Frid. Arpe. Rotterodami, Typis Frisch & Bohm, 1712. in 8vo, pagg. 101.*

This Book contains an Account of all the Authors, both Ancient and Modern, who have writ concerning Providence, Chance, and Fate. Those Authors are mentioned in a Chronological Order. Mr. Arpe, not contented to take notice of the several Editions of their Books, has thought fit to insert in a few Words the most remarkable Circumstances of their Lives.



## A R T I C L E XII.

**T**HE SCRIPTURE DOCTRINE of the TRINITY. *In Three Parts. Wherein all the Texts in the New Testament relating to that Doctrine, and the principal Passages in the Liturgy of the Church of England, are collected, compared, and explained. By SAMUEL CLARKE, D. D. Rector of St. James's Westminster; and Chaplain in Ordinary to HER MAJESTY. London: Printed for James Knapton, at the Crown in St. Paul's Church-Yard. 1712. in 8vo. pagg. 491.*

THE

THE Author of this Treatise has prefixed to it an *Introduction*, wherein he undertakes to confirm the Truth of what is generally believed by all the Protestants, viz. that the Revelation is the only Rule of our Faith. He observes, that the Church did from the Beginning select those plain Fundamental Doctrines, which were delivered in the Scripture, as necessary to be known and understood by every body. All Christians were taught those Doctrines in their *Baptismal Creed*; and therefore it was call'd *the Rule of Faith*. However, that Creed was not of any Authority, otherwise than it expressed the Sense of the Scripture. It was only an *Extract of the Rule of Truth*, containing all the Things necessary to be believed by every Christian.

But “ as in Process of Time Men grew less pious,  
 “ and more contentious; so in the several Churches  
 “ they enlarged their Creeds, and Confessions of  
 “ Faith; and grew more minute in determining unnecessary Controversies; and made more and more  
 “ Things explicitly necessary to be understood; and  
 “ (under pretence of explaining authoritatively,) imposed Things much harder to be understood than  
 “ the Scripture it self; and became more uncharitable  
 “ in their Censures; and the farther they departed  
 “ from the Fountain of Catholick Unity, the Apostolical Form of sound Words, the more uncertain  
 “ and unintelligible their Definitions grew; and good  
 “ Men found no where to rest the Sole of their Foot,  
 “ but in having Recourse to the Original Words of  
 “ Christ himself, and of the Spirit of Truth, in which  
 “ the Wisdom of God had thought fit to express it  
 “ self”.

In the next place, the Author makes a very judicious Observation upon Matters of Human Invention, and those of Revelation and Divine Testimony. The former (says he) improve generally from small Beginnings to greater Certainty, and arrive at Perfection by Degrees; but the latter are complex at first. The Christian Religion was perfect at the Beginning, and continued for some Ages in a tolerable Simplicity and Purity, till needless Controversies arose,

whereby Faith became more intricate, and Charity diminished. As Human Authority and Temporal Power increased, Religion decayed more and more, till it was revived by the Reformation. Then the Doctrine of Christ and his Apostles was again declared to be the only Rule of Faith. This is the Root of Unity among all Protestants: And notwithstanding their Divisions, they are all agreed in this, That no Doctrine ought to be received for any other Cause, but because it is to be found in the Holy Scripture. Wherefore (says Dr. Clarke) in order to decide any Controversie relating to Religion, the Protestants are not obliged to have Recourse to any other Authority than that of Revelation. This gives the Author occasion to quote Archbishop Tillotson's *Rule of Faith*; a Passage of the Lord Bishop of *Lincoln*, and another of Mr. *Chillingworth*; the Oath appointed to be taken by every Fellow of *Trinity-College* at *Cambridge* before his Admission; the Profession, which every Doctor of Divinity makes in that University, when he takes his Degrees; what every Priest at his Ordination, and every Bishop at his Consecration, solemnly declares; and the VI. XX. and XXI. Articles of the Church of *England*.

Our Author believes, that most Divisions among Christians proceed from this Cause, viz. that young Persons at their first entering upon the Study of Divinity, look upon Human Forms of speaking as the Rule of their Faith. They are apt to understand them according to the accidental Sound of the Words, or according to the Notions, which happen at any particular time to prevail among the Vulgar; and then they pick out some few single Texts of Scripture, which seem to favour those Forms of speaking, or may easily be accommodated to them, without minding the whole Scope and general Tenor of the Scripture. Whereas if the Scripture was first thoroughly studied, and seriously consulted, as the only Rule of Truth in Matters of Religion; and if the Sense of all Human Forms and Expressions was deduced from thence; the greatest Part of the unhappy Divisions, that have happened among Christians, might in all probability have been prevented.

Dr.



Dr. Clarke proceeds to shew, that since the Protestants acknowledge no other Rule of Faith than the Holy Scripture, no one is bound to understand any Human Forms in a Sense contrary to that Rule. He applies this Observation to himself in the following Words. " And (as I think the Sincerity of a Christian obliges me to declare) I desire it may be observed, that my Assent to the Forms by Law appointed, and to all Words of Human Institution, is given only *because they are, and in that Sense* wherein they are (according to the foregoing Explication) agreeable to that which appears to me (upon the most careful and serious Consideration of the whole Matter) to be the Doctrine of the Scripture; and *not in that Sense* which the Popish Schoolmen, (affecting for the sake of *Transubstantiation* to make every thing look like a Contradiction,) endeavour to introduce into the Church".

Here follows another Passage of the Author. " *Tritheism*, says he, *Sabellianism*, *Arianism*, and *Socinianism*, have, to the great Disparagement of Christianity, puzzled the plain and practical Doctrine of Scripture with endless Speculative Disputes: And it has been no small Injury to Religion, in the midst of those Disputes, that as on the one hand, Men by guarding unwarily against *Tritheism*, have often in the other extreme run into *Socinianism*, to the Diminution of the Honour of the Son of God, and to the taking away the very Being of the Holy Spirit; so on the contrary, incautious Writers, in their Zeal against *Socinianism* and *Arianism*, have no less frequently laid themselves open to *Sabellianism* or *Tritheism*, by neglecting to maintain the Honour and Supremacy of the Father. The Design of the following Papers is to shew, that this Evil may be prevented, and in what manner both Extremes may rationally be avoided".

To this end Dr. Clarke has collected, in the First Part of his Treatise, all the Texts of the New Testament that relate to the Holy Trinity, and set them before the Readers in one View, with many References

and Critical Observations, which he thinks may be of great Use to understand their true Meaning.

In the Second Part, the Author has reduced to several Propositions the Sum of that Doctrine, which appears to him to be fully contained in the Texts cited in the First Part. He has illustrated each Proposition with many Testimonies out of the Ancient Fathers, both before and after the Council of *Nice*. Dr. *Clarke* believes, that the greatest Part of the Writers, before and at the Time of that Council, were really of that Opinion, which he has endeavoured to set forth in those Propositions.

I shall give a general Notion of the Third Part of this Work in the Author's own Words: "In the Third Part, says he, there is, First, brought together a great Number of Passages out of the *Liturgy of the Church of England*, wherein the Doctrine set forth in the former Part is expressly affirmed; and then in the next place are collected the principal Passages, which may seem at first Sight to differ from that Doctrine: And these latter I have endeavoured to reconcile with the former, by shewing how they may be understood in a Sense consistent both with the Doctrine of Scripture, and with the other before-cited Expressions of the Liturgy. And this is absolutely necessary to be done by every one, who when he prays with his Mouth, desires to pray with his Understanding also".

Such is the Plan of this Work. What remains is to give the Readers a short Account of the Author's System. In order to it, I shall insert here LV. Propositions, wherein he has expressed what he thinks to be the true Doctrine of the New Testament concerning the Holy Trinity.

1. There is *one* Supreme Cause and Original of Things; *one* simple, uncompounded, undivided, intelligent Being or Person, who is the Author of all Being, and the Foundation of all Power.

2. With this *first* and Supreme Cause or Father of all Things, there has existed from the beginning, a *second* Divine Person, which is his *Word* or *Son*.

3. With

3. *With the Father and the Son, there has existed from the beginning, a third Divine Person, which is the Spirit of the Father and of the Son.*

4. *What the proper metaphysical Nature, Essence, or Substance of any of these Divine Persons is, the Scripture has no where at all declared; but describes and distinguishes them always by their personal Characters, Offices, Powers, and Attributes.*

5. *The Father, (or first Person alone,) is self-existent, underived, unoriginated, independent, made of none, begotten of none, proceeding from none,*

6. *The Father (or first Person) is the sole Origin of all Power and Authority, and is the Author and Principle of whatsoever is done by the Son or by the Spirit.*

7. *The Father (or first Person) alone is in the highest, strict, and proper Sense, absolutely Supreme over all.*

8. *The Father (or first Person) is, absolutely speaking, the God of Abraham, Isaac, and Jacob; the God of Israel, of Moses; of the Prophets and Apostles, and the God and Father of our Lord Jesus Christ.*

9. *The Scripture, when it mentions the one God, or the only God, always means the Supreme Person of the Father.*

10. *Whenever the Word God is mentioned in Scripture, with an high Epithet, Title, or Attribute; it generally (if not always) means the Person of the Father.*

11. *The Scripture, when it mentions God, absolutely, and by way of Eminence, always means the Person of the Father.*

12. *The Son (or second Person) is not self-existent, but derives his Being or Essence, and all his Attributes from the Father, as from the Supreme Cause.*

13. *In what particular metaphysical Manner, the Son derives his Being or Essence from the Father, the Scripture has no where distinctly declared; and therefore Men ought not to presume to define.*

14. *They are therefore equally worthy of Censure, who either on the one Hand presume to affirm, that the Son was made, (ἐκ οὐθέν) out of nothing; or, on the other Hand, that he is the self-existent Substance.*

15. The Scripture, in declaring the Son's *Derivation* from the Father, never makes mention of any Limitation of *Time*; but always supposes and affirms him to have existed with the Father *from the beginning*, and *before all Worlds*.

16. They therefore have also justly been censured, who pretending to be wise above what is written, and intruding into Things which they have not seen, have presumed to affirm (ὅτι ἂν ποτε ὅτε οὐκ ἦν) *That there was a Time when the Son was not*.

17. Whether the Son derives his Being from the Father, by *Necessity of Nature*, or by the *Power of his Will*, the Scripture hath no where expressly declared.

18. The [Λόγος, the] *Word* or Son of the Father, sent into the World to assume our Flesh, and die for the Sins of Mankind, was not the [Λόγος ἐνδιδέσας, the] *internal Reason* or *Wisdom* of God, an *Attribute* or *Power* of the Father, but a *real Person*, the same who from the beginning had been the *Word*, or *Revealer of the Will* of the Father to the World.

19. The *Holy Spirit* (or *third Person*) is not *self-existent*, but derives his *Being* or *Essence* from the *Father* (by the Son) as from the *Supreme Cause*.

20. The Scripture, speaking of the *Spirit of God*, never mentions any Limitation of *Time*, when he derived his Being or Essence from the Father; but supposes him to have existed with the Father from the beginning.

21. In what *particular metaphysical Manner* the Holy Spirit derives his Being from the Father, the Scripture hath no where at all defined; and therefore Men ought not to presume to be able to explain.

22. The *Holy Spirit of God* does not in Scripture signify a mere *Power* or *Operation* of the Father, but a *real Person*.

23. They who are not careful to maintain these *personal Characters* and *Distinctions*, but while they are solicitous (on the one hand) to avoid the Errors of the *Arians*, affirm (in the contrary extreme) the Son and *Holy Spirit* to be (*individually* with the Father) *the self-existent Being*: These, seeming in Words to magnify the Name of the Son and Holy Spirit, in reality take

take away their very *Existence*; and so fall unawares into *Sabellianism* (which is the same with *Secinianism*)

24. The Word *God* in the New Testament, sometimes signifies the Person of the *Son*.

25. The Reason why the *Son* in the New Testament is sometimes stiled *God*, is not so much upon Account of his *metaphysical Substance*, how Divine soever, as of his *relative Attributes* and divine *Authority* over us.

26. By the Operation of the *Son*, the Father both made and governs the World,

27. Concerning the *Son* there are other the *greatest Things* spoken in Scripture, and the *highest Titles* ascribed to him; even such as include *all divine Powers*, excepting absolute *Supremacy and Independency*, which to suppose *communicable* is an express Contradiction in Terms.

28. The *Holy Spirit* is described in the New Testament as the immediate *Author and Worker* of all *Miracles*, even of those done by our *Lord himself*; and as the *Conductor* of Christ in all the *Actions* of his Life, during his State of *Humiliation* here upon Earth.

29. The *Holy Spirit* is declared in Scripture to be the *Inspirer* of the *Prophets and Apostles*, and the great *Teacher and Director* of the *Apostles* in the whole Work of their Ministry.

30. The *Holy Spirit* is represented in the New Testament, as the *Sanctifier* of all Hearts, and the *Supporter and Comforter* of good Christians under all their Difficulties.

31. Concerning the *Holy Spirit* there are other *greater Things* spoken in Scripture, and *higher Titles* ascribed to him, than to any *Angel or other created Being whatsoever*.

32. The Word *God*, in Scripture, no where signifies the Person of the *Holy Ghost*.

33. The Word *God*, in Scripture, never signifies a complex Notion of *more Persons than one*; but always means *One Person only*, viz. Either the Person of the *Father* singly, or the Person of the *Son* singly.

34. The *Son*, whatever his *metaphysical Essence* or *Substance* be, and whatever *Divine Greatness and Dignity*

ity is ascribed to him in Scripture; yet in This he is evidently *subordinate* to the *Father*, that he *derives* his *Being* and *Attributes* from the *Father*, the *Father* nothing from *him*.

35. Every *Action* of the *Son*, both in *making* the *World*, and in all other his *Operations*, is only the *Exercise* of the *Father's Power*, communicated to him after an ineffable Manner.

36. The *Son*, whatever his metaphysical Nature or Essence be; yet, in this whole Dispensation, in the Creation and Redemption of the World, acts in all Things according to the *Will*, and by the *Mission* or *Authority* of the *Father*.

37. The *Son*, how great soever the metaphysical Dignity of his Nature was, yet in the whole Dispensation entirely directed all his *Actions* to the *Glory* of the *Father*.

38. Our Saviour Jesus Christ, as, before his Incarnation, he was sent forth by the Will and good Pleasure, and with the Authority of the Father; so in the Flesh, both before and after his Exaltation, notwithstanding that the Divinity of the Son was personally and inseparably united unto it, he, in acknowledgment of the Supremacy of the Person of the Father, always *prayed* to him, and returned him *Thanks*, styling him *his God*, &c.

39. The Reason why the Scripture, tho' it styles the *Father* God, and also styles the *Son* God, yet at the same time always declares there is but *one God*; is because in the *Monarchy* of the Universe, there is but *one Authority*, original in the *Father*, derivative in the *Son*: The *Power* of the *Son* being not *another Power* opposite to that of the *Father*, nor *another Power co-ordinate* to that of the *Father*, but it self the *Power and Authority* of the *Father*, communicated to, manifested in, and exercised by the *Son*.

40. The *Holy Spirit*, whatever his metaphysical Nature, Essence or Substance be; and whatever divine Power or Dignity is ascribed to him in Scripture; yet in This he is evidently *subordinate* to the *Father*, that he derives his *Being* and *Power* from the *Father*, the *Father* nothing from him.

41. The

41. The *Holy Spirit*, whatever his metaphysical Nature, Essence or Substance be, and whatever Divine Power or Dignity is ascribed to him in Scripture; yet in the whole Dispensation of the Gospel, always acts *by the Will of the Father*, is *given and sent by him*, *intercedes to him*, &c.

42. The *Holy Spirit*, as he is *subordinate to the Father*; so he is also in Scripture represented as *subordinate to the Son*, both by Nature and by the Will of the Father, excepting only that he is described as being the Conductor and Guide of our Lord, during his State of Humiliation here upon Earth.

43. Upon these Grounds, *absolutely Supreme Honour* is due to the Person of the *Father* singly, as being alone the Supreme Author of all Being and Power:

44. For the same Reason, all *Prayers and Praises* ought *primarily or ultimately* to be directed to the Person of the *Father*, as the *Origine and primary Author* of all good.

45. And upon the same Account, whatever *Honour* is paid to the *Son* who redeemed, or to the *Holy Spirit* who sanctifies us, must always be understood, as tending finally to the *Honour and Glory* of the *Father*, by whose good Pleasure the *Son* redeemed, and the *Holy Spirit* sanctifies us.

46. For, the *great Oeconomy*, or the whole Dispensation of *God* towards Mankind in Christ, consists and terminates in This; that as all *Authority and Power* is originally in the *Father*, and from him derived to the *Son*, and exercised according to the *Will of the Father* by the *Operation of the Son*, and by the *Energy of the Holy Spirit*; and all *Communications* from *God* to the *Creature*, are conveyed through the *Intercession of the Son*, and by the *Inspiration and Sanctification of the Holy Spirit*: So on the contrary, all *Returns* from the *Creature*, of *Prayers and Praises*, of *Reconciliation and Obedience*, of *Honour and Duty* to *God*, are made in and by the *Guidance and Assistance of the Holy Spirit*, through the *Mediation of the Son*, to the *Supreme Father and Author of all Things*.

47. The *Son* before his Incarnation, was *with God*, was *in the Form of God*, and *had Glory with the Father*.

48. Yet

48. Yet he had not then *distinct Worship* paid to him in his own Person, but appeared only as the [*Shechinah* or] *Habitation* of the Glory of the Father; in which the Name of God was: The *Distinctness and Dignity* of his Person, and the true *Nature* of his *Authority and Kingdom*, not being yet revealed.

49. At his Incarnation he emptied himself [*ἐκένωσεν ἑαυτόν*] of that Glory, which he had with God before the World was, and by Virtue of which he is described as having been in the *Form of God*: And in this State of Humiliation suffered and died for the Sins of the World.

50. After the Accomplishment of which Dispensation, he is described in Scripture as invested with *distinct Worship* in his own Person; his original *Glory and Dignity* being at the same time revealed, and his *Exaltation* in the human Nature to his *mediatorial Kingdom* declared: Himself sitting upon his *Father's Throne*, at the Right Hand of the Majesty of God, and receiving *Prayers and Thanksgivings* from his Church.

51. This Honour, the Scripture directs to be paid to Christ; not so much upon Account of his *metaphysical Essence or Substance*, and *abstract Attributes*; as of his *Actions and Attributes relative to us*; his *Condescension* in becoming Man, who was the *Son of God*; his *redeeming*, and *interceding for us*; his *Authority, Power, Dominion*, and *sitting upon the Throne of God his Father*, as our *Lawgiver*, our *King*, our *Judge*, and our *God*.

52. The Honour paid in this Manner to the Son, must (as before) always be understood as redounding ultimately to the Glory of God the Father.

53. The Honour, which Christians are bound to pay peculiarly to the Person of the Holy Spirit, is expressed in these Texts following; wherein we are directed by Precept or by Example.

*The Readers may see those Passages in the Book.*

54. For putting up *Prayers and Supplications* directly and expressly to the Person of the Holy Spirit, it must be acknowledged there is no clear *Precept or Example* in Scripture.

55. The



§5. The Titles given in the New Testament to the *three Persons* of the ever-blessed *Trinity*, when all mentioned together, are as follows.

*The Readers may see those Passages in the Author's Book.*

Thus I have given the Readers a general Notion of the Author's System in his own Words. He expresses himself all along with great Modesty, and concludes his *Introduction* in the following manner. "If any  
 " Learned Person, who thinks me in an Error, shall  
 " in the Spirit of Meekness and Christianity, propose a  
 " different Interpretation of all the Texts I have pro-  
 " duced, and deduce Consequences therefrom different  
 " from those which seem to me unavoidably to follow;  
 " I shall think my self obliged, either to return him a  
 " clear and distinct Answer in the same Spirit of Meek-  
 " ness and Candour; or else fairly and publickly to re-  
 " tract whatsoever is not capable of being so defended:  
 " But if, on the contrary, any nameless and careless  
 " Writer shall, in the Spirit of Popery, contend only  
 " that Men must never use *their own* Understanding;  
 " that is, must have no Religion of *their own*; but,  
 " without regarding what is right or wrong, must al-  
 " ways plead for what Notions happen at any time to  
 " prevail: I shall have no Reason, in such Case, to  
 " think my self under the same Obligation of answer-  
 " ing him".

All those who know, that the Author is a Person of an exquisite Judgment, and of universal Learning, must needs be extremely desirous to read a Book, wherein he gives his Thoughts about such an important Doctrine, as that of the Trinity.





## ARTICLE XIII.

A SECOND\* LETTER of M. LEIBNITZ  
to M. HARTSOEKER, dated July 12,  
1711.

S I R,

I N Answer to the Letter you did me the Honour to  
write to me the 13th of *March*, I shall make the fol-  
lowing Observations.

1. You say, that nothing could hinder God from di-  
viding Matter into Bodies of a perfect Hardness, and  
that they might have been such either of their own Na-  
ture, or by the Will of God. But I think God could  
not do it. First, because he would have put an End to  
the Subdivisions without any Reason. Secondly, be-  
cause Hardness must be accounted for, (since Matter is  
divisible,) unless there be some Reason against it; but  
the Will of God is always reasonable. I might al-  
ledge some other Reasons why God could not divide  
Matter into Bodies perfectly hard; but I could not  
dwell upon it, without being too prolix.

2. You think, Sir, that the Parts of a Diamond have  
hardly any Motion; and you infer from thence, that  
such a Motion cannot be the Cause of its Hardness. I  
answer, that among the conspiring Motions, whereby  
the Separation of two Bodies is prevented, I reckon  
those of Fluid Bodies that run through, when their Mo-  
tion is disturbed by a Separation, and endeavours to pre-  
vail. Thus it is that a small Quantity of Gun-powder  
has so great a Force, and even a Force exceeding that

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\* The First Letter may be seen in the fourth Volume, Article  
LXXV.

which

which is requisite to break a Diamond of a Weight equal to that of Powder; for the Motion of the Bodies, which surround Powder, ought to be considered with the Motion of the Parts of Powder; otherwise it would be a difficult thing to account for that great Noise.

3. I have said, that if God would have a Planet to move round in its Orb, without any Help, or without any thing that should prevent its removing through the Tangent, it would be a perpetual Miracle; and I say so again. You don't answer it, Sir, when you say that the Planets are kept in an *Equilibrium* by the Matter in which they swim. For when you say so, you suppose something that hinders them from removing; which is against the Thing in Question. Wherefore what I have said is still true; and the Primitive Hardness of a Body would be the Effect of a Miracle, like that whereby the Planets should keep in their Orbs, without any Reason for it.

4. You have Recourse to the Will of God, in order to shew why D could not



carry away C, without carrying B along with it; but since you do not acknowledge any thing, whereby it may appear how such a Will is performed, you give over natural Means, to run to a Miracle; like a Man, who should explain the Motion of the Planets in their Orbs by the bare Will of God.

5. You don't tell us, Sir, why there are only two Matters; one that is perfectly hard, viz. Atoms, and another that is perfectly Fluid; and why a middle Matter is impossible.

6. You

6. You will not have me, Sir, to call your First Element, or your perfect Fluid, *Matter*. Is it not a Dispute about Words? Your first Element is an extended, resisting Body. Such a Thing is generally called *Matter*: And your Fluid must needs make a Resistance, since it can drive away Atoms.

7. But you say, your first Element is an Agent. Let it be so: 'Tis because God bestowed a Force upon it at First; and if he had bestowed the same Force or Motion upon Atoms, would they be less material? Nay, there is some Reason to believe; that God has bestowed some Force upon all Bodies.

8. If God places a Soul in a Portion of Matter or Extension, he will organize it; otherwise he would not act orderly and coherently.

9. I have sufficiently shewed elsewhere, how Free-will is not contrary to God's Prescience, or to Certainty; and I refer you to what I have said upon that Subject. I am, &c.



## ARTICLE XIV.

### SILESIA.

A Treatise of the Coins of *Silesia*, (*Silesia Numismatica*.) written by M. Godfrey Deoerdeck, Archdeacon and Library-Keeper of St. Peter's and St. Paul's, at *Lignitz*, has been lately published. There is in the Preface a large Catalogue of the Writers of *Silesia*, both Printed and Manuscript. This Work contains all the Coins and Medals of the Kings of *Bohemia*, and of the Princes, States, and Cities of *Silesia*; most of which have been taken from M. Deoerdeck's Cabinet.

B. E. R.

## BERLIN.

**A** Counsellor of the Chamber of Justice designs to write an Historical and Critical Commentary upon all the Historians of *Brandenburg* that are extant.

Mr. *Schot*, Counsellor, and Keeper of the Antiquities belonging to the King of *Prussia*, has lately got an Ancient Stone, wherein he pretends to find the Head of *Cyrus*. He designs to publish a Dissertation upon that Stone. The *Greek* Letters, which represent the Name of *Cyrus*, appear to him very ancient.

Mr. *de la Croze* has almost finished his *Armenian* Dictionary.

## CLERMONT.

**O**UR Bishop and that of *Saint Flour* have published a Mandate, whereby they condemn thirty five Propositions extracted from the Sheets dictated by three Professors of the College of the Fathers of the Oratory at *Riom*. Those Propositions favour of *Baiusism* and *Jansenism*. The Professors have not retracted.

## AUXERRE.

**A** Professor, who is a *Benedictin* Monk of the Congregation of *Clugny*, having dictated to his Scholars, and maintained in a *Thesis* some Propositions favouring of *Jansenism*, has retracted them with great Submission. He has subscribed the Formulary, and published a formal Retraction. Besides, he has obliged all his Scholars to sign the Formulary and his Retraction.

## CAEN.

**F**ather *Brumoy*, a Jesuit, has published a Poem, divided into two Books, upon the Art of Glass-making.

*De Arte Vitruaria Libri duo, Authore Petro Brumby Societatis Jesu. Cadomi. 1712. in 12mo. pagg. 53.*

He shews, in the first Book, how Crystals and Glass are made. The Author must needs have naturally a very poetical Genius, since he has so happily expressed the several Preparations of the Matter that serves to make Glass. His Verses and his Expressions are very fine; and he appears very exact in his Descriptions. Posterity will easily know from this Poem, what the Art of Glass-making was among us. How happy should we be, if we could learn all the Ancient Customs by such Performances at this! The Description of the Temple of *Hope*, which concludes the first Book, is full of Wit; and the second Book, wherein the Author explains the Uses of Glass, appears more ingenious still. Our Poet ascribes the Invention of those Uses to several Deities: The Fictions are well contrived, and nicely touched.

## P A R I S.

**M**R. *de Lisle* has published a Map of that Part of ancient *Italy*, bordering upon *Rome*: It will be of great Use to those who read the *Roman* Historians.

Mr. *le Brethon*, Batchelor of Physick, has put out a French Translation of a *Latin* Book, written by *Jod. Lommius*, a Physician of *Brussels*, who lived in the XVth Century, and entitled; *Medicinalium Observationum Libri tres, quibus notæ morborum omnium, & quæ de his possunt haberi præsagia indicique, proponuntur*. That Book was printed the first time at *Antwerp*, in 1560, in 8vo. and then at *Francfort*, in 1563, and 1643. likewise in 8vo. It is divided into three Parts. In the first *Lommius* treats of the Signs and Consequences of those Diseases which affect the whole Body, such as the different sorts of Fevers; and this Part, though not very large, is not the most inconsiderable. The second contains an Account of the Signs and Consequences of those Diseases, to which each Part is liable,

such

such as the Head-ach, the *Delirium*, Frenzy, Hemorrhagy, *Péripneumony*, the Diseases of the Stomach, Intestines; &c. The Author mentions in the third Part the Signs whereby one may have a general Notion of the Nature and Consequences of Diseases, either universal, or particular. Those Signs are grounded upon the Disposition of the Mind, the State of the Body, and of the Face, the Postures of the Sick Person, his Respiration, and the Differences of the Pulse.

The *French* Translation of this Work has been printed with this Title.

*Tableau des Maladies, ou l'on découvre leurs signes & leurs événemens, traduit du Latin de Lommius, avec des Remarques : Ouvrage qui renferme les observations les plus importantes pour acquérir une parfaite connoissance de tous les maux du corps humain, en prévoir les suites, en pénétrer les causes, & s'assurer de leurs remèdes. - Paris. 1712. in 12mo. Pagg. 520.*

## ARTICLE XV.

LETTER de Mr. BERTRAND Medecin  
aggrégé au College de Marseille, à  
Mr. DEIDIER Professeur en Medecine  
de l' Université de Montpellier, sur le  
mouvement des Muscles.

That is,

A LETTER of Dr. BERTRAND, Fellow of  
the College of Physicians at Marseilles,  
to Dr. DEIDIER Professor of Physick  
F 2 in

*in the University of Montpellier, concerning the Motion of the Muscles.*

S T R,

I Have read with great Pleasure your *Thesis* concerning the Motion of the Muscles. I don't wonder you have displeased some Doctors of your Faculty, since that Thesis is levelled at those Philosophers, who are more willing to distinguish themselves by inventing a curious and far-fetched Hypothesis, than by keeping constantly to the Laws of Nature. For my Part, I must needs say that you have not (in my Opinion) perfectly explained a Phenomenon, which I take to be above our Reach. However, I think I may affirm that your Explication is the more probable, because it comes nearer to that Simplicity, from which our Physicians depart every Day by so many new Hypotheses, not so proper to find our Truth; as to discover the Wit of those Authors. I wish above all Things that Natural Philosophy might be brought to that Simplicity, which every Body is fond of, without being so happy as to attain to it. All those who come out with a new Explication of a Phenomenon, never fail to cry up the Simplicity of Nature; and yet they multiply her Laws, and lead her; whilst they pretend to take her for their Guide.

Those Authors who make bold to prescribe Laws to Nature, seem to take a wrong Way for the Improvement of Natural Philosophy. However, it may be hoped that such a Method will enable us to discover her true Operations; for perhaps it is impossible to find out any one System, that will resolve all the Difficulties, and explain all the *Phænomena*. A modern Philosopher \* of the first Rank does very well observe, that many Systems of different Degrees of Probability are more valuable, than the most probable singly; because none can have a sufficient Probability to answer all the

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\* Mr. Perrault.



Difficulties that occur in the Secrets of Nature. Let Philosophers therefore take a full Liberty; I am not against it: Let them produce as many new Hypotheses as a fruitful Imagination can bring forth; we shall receive them with great Pleasure: It will be an easier thing for us to distinguish the true Laws of Nature from many others wrongly ascribed to her, than to open a new Way cleared by no Body before.

But I cannot abide that an Author should bring his Fancies and whimsical Notions into philosophical Enquiries. Every Body dresses up Nature in his own way, and pretends to have her on his Side: That good Mother, so steady in her Laws, so wise in her Motions, so uniform in her Operations, is now become a Theatrical Actress, who plays every Day a new Part. A Chymist will have her to act by Fermentations and Digestions, and by all the other Operations of his Art. *Acids* and *Alkalis* are the only Instruments he bestows upon her: With those two Principles he pretends to form and destroy all mixed Bodies, and to account for all the *Phænomena*; and to regulate the Harmony of the whole Universe by the Action of those two Salts. A Mathematician carries her quite another way. He will not have her to make any Step but by a geometrical Progression; and notwithstanding the various Causes that concur in her Productions, all her Motions must be consistent with the most exact Calculations.

You have, Sir, avoided that dangerous Rock in your Thesis. You have raised your self above the Prejudices attending your Profession. Being obliged to apply your self to Chymistry, you have not taken upon trust the chimerical Notions of the Chymists: You have followed Nature in all her Motions, without multiplying her Laws, and ascribing any thing to her that is not her own. In a word, you represent her acting upon all Occasions with that Simplicity, which is so contrary to the Confusion arising from so many new Hypotheses. I desire I should give you my Thoughts about that Subject: They do so little differ from yours, that I should think it needless to do it, were I not afraid my Refusal would make you doubt of my Sincerity. I beseech you, to look upon my Reflexions as the thoughts

of a Man, whose Mind, being diverted by the Practice, is not capable of all the Attention requisite in the Theory.

Perhaps you will find that I do not speak altogether the Language of the modern Philosophers. I have avoided to do it, being resolved to examine the Subject in question only by Reason and Experience. I was afraid the Language of the new Philosophers would make me too fond of new Systems: And indeed, when a Man has vainly endeavoured to resolve one of the most common *Phænomena* by the Principles of a sound Philosophy, by the difficult Demonstrations of the most abstruse Geometry, and by the most happy Conjectures of Chymists; what remains is to look for such a Solution, as I do now, in the clearest Notions of common Sense and Reason.

I shall lay down, in the first Place, some *Axioms*, that are known to be true, and others which I prove. Those *Axioms* lead me to several *Propositions*, which, being put together, prove and make up the substance of my Opinion.

*Axiom I.* The Action of a Muscle consists in a Motion of *Contraction*, and in a Motion of *Relaxation*. By the former, it shrinks, drawing near its Principle; and by the latter, it stretches out, and removes from its Principle.

*Axiom II.* By one of those two Motions, a Muscle recovers its natural State; and by the other, it happens to be in a violent State.

I call the *natural State* of a Part, or of any body whatsoever, that wherein it happens to be, when left to itself. The *violent State* is that, into which it is brought by the Effort of another body: Thus Rest is the natural State of a Body; and Motion is its violent State.

In a Muscle, which has an Elasticity, the natural State is that, which it resumes and constantly keeps, whenever it is at Liberty, or has a sufficient Power to overcome the Violence of another Body.

*Axiom*

*Axiom III.* A Body cannot leave its natural State, and come to a violent State, but by the Effort and Impulsion of another Body.

*Axiom IV.* 'Tis the same thing as if I should say, that a Body does constantly remain at rest; till another Body puts it into Motion: Which is an Axiom received by all Philosophers. In like manner, a Body wants no other Body but it self, in order to resume its natural State: We need only suppose that the effort of the Body, which prevailed over it, lessens, or ceases.

*Axiom V.* That Force, whereby a Body recovers its natural State, is its Elasticity.

All Philosophers acknowledge that elastick Virtue in all Bodies, even in the hardest; but it is much more sensible in those, that can be stretched out.

*Proposition I.* Therefore the violent State of a Muscle is that, in which it receives the Impression of another Body; and its natural State is that, in which it receives nothing.

To proceed orderly, I must enquire in what State a Muscle receives something, and what it receives.

*Axiom I.* A Muscle has but three Sorts of Vessels, *viz.* The Sanguine, the Lymphatick, and the Nervous; and therefore it can only receive the Blood, the Lympha, and the Animal Spirits.

*Axiom II.* The Lympha does not contribute to the Motion of a Muscle: No body did ever assert it: The Lymphatick Vessels may be cut off, and the running of the Lympha may be interrupted, without any Alteration in the Motion of a Muscle.

*Axiom III.* Therefore the Blood and the Spirits are the only Things, that can do any Violence to a Muscle, and deprive it of its natural State.

But all Anatomists are agreed, that a Muscle receives the Blood only in its Relaxation, and that it has no Blood in its Contraction.

*Proposition II.* Therefore the Contraction is the natural State of a Muscle; and the Relaxation, its violent State.

It will be objected by those, who pretend that the Blood does not contribute by it self to the Motion of the Muscles, but only inasmuch as it helps the running of the Spirits in the Nerves by the beating of the Arteries, which work upon them; I say it will be objected by them, that since the Blood does not work upon the Muscles, 'tis an indifferent thing to know at what time it gets into them; and that since the whole Play is performed by the Spirits, it is by their Impulsion that we ought to judge of the violent State of a Muscle, which receiving the Spirits only in its Contraction, must be then in a violent State. I shall answer that Objection in the same Method that I have observed hitherto.

*Axiom I.* The Blood gets into a Muscle in its Relaxation, and comes out of it in its Contraction; but the Blood cannot get into it without communicating to it a new Motion.

*Axiom II.* Therefore a relaxed Muscle is not in its natural State, since it receives then the Impression of another Body by the first *Proposition*.

*Axiom III.* But if the Spirits should get into a Muscle at the time of its Contraction, that Muscle would always be in a violent State; since it would receive the Impression of the Blood in its Relaxation, and the Impression of the Spirits in its Contraction. But they cannot always continue in that State by the second *Axiom* of the first *Proposition*.

*Proposition III.* Therefore a Muscle receives the Animal Spirits in its Relaxation, at the same time when it receives the Blood.

If this Argument does not appear so Philosophical as it should be; and if any one should object that 'tis no matter whether a Muscle be in a violent or natural State, provided we explain how it comes to be relaxed or contracted; let us consult Experience.

IF

If the Muscles are contracted at any time, without receiving either Blood or Spirits, they cannot be contracted then but by their own Elasticity; and the thing ought to be performed in the same manner in all other Contractions.

Now this happens when a Nerve is cut off, or obstructed: And when a Muscle is cut cross, the opposite one contracts it self. But in all those Cases nothing gets into the contracted Muscle: Neither the Blood; every body owns it: Nor the Spirits, since they are intercepted. Therefore the Contraction cannot be ascribed to the Spirits, since they have no Influence. Besides, it would be a difficult thing to reconcile a fixed and incurable Contraction with the continual Motion and the extraordinary Volatility of the Spirits.

*Proposition. IV.* Therefore the Muscles are contracted by their own Elasticity, and receive the Animal Spirit only in their Relaxation.

I shall sum up all these Propositions, and draw from them an Argument by way of Corollary.

The violent State of a Muscle is that wherein it receives something: The natural State is that wherein it receives nothing. *First Proposition.* But a Muscle receives the Blood and the Spirits only in its Relaxation. *Third Proposition.*

Therefore the Relaxation is the violent State of a Muscle; and the Contraction is its natural State. *Second Proposition.*

Therefore the Contraction of a Muscle is only an Effect of its Elasticity. *Fourth Proposition.*

I shall give another Turn to this Argument, that it may be better understood by those, who will admit of no other Axioms but such as they have learn'd in the Schools.

A Muscle has two Motions, one of which may be occasioned by its Elasticity, and the other by the Impulsion of another Body. Now since Causes ought not to be multiplied without Necessity, one of those two Motions must be ascribed to that natural Elasticity. But if a Muscle should receive the Blood in the Relaxation, and the Animal Spirit in the Contraction;

Contractions: each Motion might be ascribed to the Impulsion of one of these two Bodies, and another of them would be produced by the mere Spring of the Fibers. Therefore a Muscle cannot receive extraneous Bodies in its two Motions. But 'tis agreed on all Hands, that it receives the Blood only in its Relaxation. Therefore it must also receive then the Animal Spirit.

This is, Sir, what I have learn'd from common Notions and Experience. Before I proceed farther, I shall examine what happens in the common Concerns of Life, wherein Nature is always the same, and constantly follows her own Laws.

The whole Force of a Muscle lies in its Contraction, whereby it raises heavy Burdens, and makes extraordinary Efforts. But if the Contraction is performed by the Animal Spirits, how shall we account for the Difference observable between the Vigor of a Countryman, and that of a Person of Quality of the same Age and of the same Size? Can the Difference of their Animal Spirits be so great, that the former will easily be able to carry a Load, which the latter can hardly raise from the Ground? Will any one say that the Spirits of the Countryman, being formed of a coarse Blood, ought to have a greater Bulk, and consequently be capable of a greater Motion, and produce stronger Contractions in the Muscles? But one would think the great Plenty of Spirits in a Person, who lives an easy Life, without any Dissipation, might make amends for the coarse Spirits of the Workman. Their Strength would therefore be equal; and yet Experience shews the contrary. Likewise, among those Workmen, who all live much in the same manner, and most of whom were born with the same Vigor; each of them, according to his Station, has his own Work allotted to him, and so well adapted to his Strength, that he could not do the Work of another. The same may be said of Animals. It were as needless to observe all these Differences, as it is necessary to know their Cause, which seems to me to be no other, than the Spring of the Fibers strengthened by the Continuation of one and the same Exercise. Perhaps

Perhaps it will be objected, that the same repeated Efforts make a freer Passage for the Spirits, and that the Vessels through which they are conveyed into the Muscles, become, *quasi regia spirituum via*, the High-way of the Spirits, which running more plentifully in those Muscles, may occasion greater Efforts in them, But if it be considered, that all the Muscles of the Body do generally work in all those violent Exercises, and that therefore the Spirits have a free Passage every where, it will be acknowledged that the great Strength of Countrymen ought so to be ascribed to the Spring of the Parts strengthened by the same repeated Exercise, and to the frequent bending of the Fibers after the same manner. The Spirits have no share in it. Thus the strongest Wood, such as Oak, is susceptible of any bending; and Steel preserves its Spring, according as it is bent.

That Proportion of the Spring of the solid Parts with the Motion of Liquids, appears to me more proper to explain the Animal Functions, than so many new Systems, which, tho' more ingenious, are not more agreeable to Truth, and to the Laws of Nature.

You see, Sir, that things ought not always to be examined according to the Rules of an exact Method. It frequently falls out that we discover by a plain way of arguing, what we should not find out by the nicest Enquiries. A Philosopher must sometimes depart from his Character, and bring Philosophy to the most common Notions. Hitherto my Opinion is not very different from yours. I believe, as you do, that the Spring of the Fibers is sufficient for the Motion of a Muscle. I only add that this Spring is the Cause of its Contraction, and that a Muscle receives the Blood and the Spirits only in the Relaxation. Whether this last Motion be occasioned by the Animal Spirits, or by the Blood, is the next thing to be examined.

IT is certain that a Muscle receives nothing but in its Relaxation, and that it receives then the Spirits and the Blood at the same time. But, which of the two produces that Motion? Does the Blood produce it, or the Spirits, or both of them together? Is it not very reasonable to believe, that both of them do equally contribute to that Motion?

And

And indeed can any one conceive that the Blood, having a natural Motion, should get into a Muscle without communicating its Motion to it; and since the Muscle happens to be relaxed at the very same time that the Blood gets into it, can any one doubt but that the Relaxation is occasioned by its Impulsion? As for the Impulsion of the Spirits, every body owns it, only with this Difference, that I believe it only produces its Effect in the Relaxation, and not in the Contraction, as most Physicians affirm.

Those two Liquids do therefore contribute together to the Motion of a Muscle, by dilating the Parts through which they run. It is not necessary that they should mix together, or ferment. And indeed it signifies nothing to the Question in hand, whether or no they mix with or without a Fermentation. I need only consider that two Liquids cannot get into a Body without enlarging its Bulk, either in Breadth, or in Length, or both ways. A Muscle grows larger in Length: Which I shall demonstrate by an Argument grounded upon the Structure of a Muscle, whereby it plainly appears that a Muscle receives nothing in its Contraction;

*Axiom I.* The Fibers of a Muscle are only a Chain of small Elliptick Vesicles sticking one to another.

This is the common Opinion, grounded upon the Testimony of the Famous Mr. *Lewwenhoeck*: at least those, who ascribe the Contraction to the Animal Spirits, go upon that Supposition.

*Axiom II.* A Fiber thus composed cannot contract itself, unless the Vesicles draw back one upon another, or unless they grow larger every way, and become round, losing their Elliptick Figure.

*Axiom III.* If the Vesicles draw back one upon another, the Fiber will be shorter, but its Breadth will remain the same. If they dilate every way, and grow round, the Fiber must recover in Breadth what it loses in Length.

It were an easy thing to demonstrate this Geometrically, had I not resolved from the beginning to lay aside those abstracted Proofs. When a Muscle contracts it self, its Diminution in Length is sensible to the Eye, and



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and no body denies it. But its Augmentation in Breadth cannot be discerned at all.

If the Augmentation of a Muscle in Breadth, when it contracts it self, was as sensible as its Diminution in Length, every Body would own it; but every Physician does not own it: Which is sufficient to deny such an Augmentation in Breadth, tho' it were not confuted by Dr. Glisson's Experiment.

*Axiom IV.* Therefore a Fiber does not contract it self by a Dilatation of the Vesicles, but by their drawing back one upon another.

*Axiom. V.* Therefore a Fiber receives nothing in its Contraction, which is only an Effect of its Spring.

*Proposition V.* Therefore the Dilatation of a Muscle, occasioned by the Liquids, is only performed in Length: *Which was to be proved.*

It is not enough to say, that the Blood and the Spirits contribute together to the Motion of the Muscles: I add, that they help one another upon such an Occasion. The Blood facilitates the running of the Spirits; and the latter support the Motion of the Blood. Perhaps the Blood would be too coarse, and the Spirits too subtil for an Action that requires both Quickness and Constancy. Can the Blood be sufficient to perform nimble Motions? Can the Spirits alone keep up a long and violent Effort? The Activity of the Spirits must therefore be restrained by the Viscosity of the Blood; and the Slowness of the Blood must be animated by the Quickness of the Spirits: And tho' we know not how they work, yet we may very well affirm that those Liquids relax a Muscle by stretching out its Parts in Length; and that the stretched Fibres resuming their former State by their own Elasticity, press in their turn the Liquids, which gathering together in greater Quantity, and being still pressed by the same Force, overcome also in their turn the Spring of the Fibers, and stretch them out a-new; which is sufficient to perpetuate the necessary Motions.

As for what concerns free Motions, they generally depend upon two opposite Muscles; and therefore one of them cannot contract it self but by the Relaxation of the other. They must be looked upon as keeping

keeping a perfect *Æquilibrium*, each of them receiving in that State a like Quantity of Blood and Spirits: But as soon as the Will determines a greater Quantity of Spirits towards one of those Muscles, the *Æquilibrium* being broke, that Muscle has a greater Relaxation, and enables the other to contract it self: And because the latter cannot contract it self without pressing back the Blood and the Spirits; those two Liquors gathering together add their Effort to that of the new Spirits that come in, whereby the contracted Muscle immediately relaxes, whilst the other contracts it self again.

From whence it follows, that there is no need of so great a Quantity of Spirits, as 'tis generally believed, to put a Muscle into Motion; for the necessary Motions are almost performed by the mere Impulsion of the Blood, which is almost sufficient to stretch out a Muscle. In voluntary Motions, if the Part is in a strait Situation, the opposite Muscles being in *Æquilibrium*, the smallest Quantity of Spirits which the Soul determines towards one of those Muscles, is sufficient to break that *Æquilibrium*, and to occasion the Contraction of the other; just in the same Manner as the least Weight being put into a Balance in *Æquilibrium*, sinks one of the Scales, and raises the other. And if the Part, that is to be moved, is altogether bent, there is no need of many Spirits neither, to relax the contracted Muscle; for the Blood, that gathers together during the Contraction, making a continual Effort against the Muscle, any Quantity of Spirits, tho' never so small, added to it, will overcome the Resistance of its Spring, relax it, and by that Means enable the other to contract it self.

I differ from you, Sir, in another thing. You believe that the Soul acts immediately upon the Fibers; whereas I am of Opinion that she works upon the Spirits. This Opinion, as you may see, depends upon the Principles which I have laid down, whereby I look upon the Contraction of a Fiber as its own Effect, independent upon other Bodies. But the Relaxation being the Effect of an extraneous Impression, and that Impression proceeding only from the Liquids which get  
into

into the Muscle, one of those Liquids must needs depend upon the Will.

In Order to measure the Proportion of the Force of the Muscles, with the Weights raised by them, there is no need of having Recourse to Geometry, and less still to Algebra. For if we consider that such a Force depends upon the Spring of the Fibers; that no body knows how many Fibers make up a Muscle, since the Calculation is carried almost *in infinitum*; and besides, that it is impossible to separate a single Fiber, in order to measure its Elasticity: I think it will follow from thence that 'tis impossible to calculate that Proportion.

This ought not to make us uneasy; and we need not be afraid that the Ignorance of such a Calculation will prompt us to some Motions that are above our Strength, and may endanger our Machines; for herein natural Geometry is the safest: Every body is sensible of that Proportion, and knows how far his Strength may go. Nay, that Knowledge arising from a natural Sentiment is more certain than that, which we attain to by Geometrical Demonstrations, which are only true in sensible Bodies, and lose their Certainty when applied to a Subject, the Existence whereof is grounded upon mere Conjectures. It were to be wished, that Physicians would be more reserved in the Use of some Sciences, which may contribute to clear the most difficult Questions, when a right Use is made of them: But when they are carried too far, they sometimes increase the Obscurity of those Subjects, that are obscure in themselves.

Thus, Sir, I have given you my Thoughts about your Thesis, and the Question that makes the Subject of it. I do not pretend to have found out the Truth, being persuaded that the best Explication is that which comes nearest to it. Whoever undertakes to write about the Motion of the Muscles, will always find it a more easy thing to confute the Opinion of others, than to prove his own Assertion. I am, Sir, &c.



## ARTICLE XVI.

DISSERTATION sur une Medaille de  
 CLAUDE LE GOTHIQUE, par le  
 R. P. CHAMILLART Jesuite.

That is,

*A DISSERTATION upon a Medal of  
 CLAUDIUS GOTHICUS, by Father  
 CHAMILLART a Jesuit.*

S I R,

**B**Efore you left *Paris*, you was present at a Dispute about *Claudius Gothicus*, between two learned Antiquaries at Mr. \* \* \*. One of them maintained that that Emperor was surnamed *Germanicus*; as well as *Gothicus*, by reason of his Victories. The other affirmed that *Germanicus* was a Surname of a Family, and derived the Pedigree of *Claudius Gothicus* from the Emperor *Tiberius Claudius*, Brother of *Germanicus*.

That Dispute, far from ending, is grown warmer, and has occasion'd several curious Dissertations upon that Subject. Your Friend appeared in it with great distinction; and tho' he maintained a bad Cause, he had many Followers.

The Reason he alledged to shew that the Surname *Germanicus* was not bestowed upon *Claudius Gothicus* on account of his Victories, was doubtless very plausible, and such as might convince those who are no Strangers to Antiquity. For he desired his Adversary to prove by History, or by any Inscription, or Medal, that the Nations of *Germania* were overcome by *Claudius*. *Tristan* made the same Remark, when he mentioned a Gold Medal with this Legend: IMP. C. M.  
 AUR.

AUR. CLAUDIUS GER. GOTHICUS.  
( INVICTUS AUG. A Head with an Helmet  
on. - And therefore he adds, that it was the only Me-  
dal in his time, which had the Surname *Germanicus*  
upon it, and that this Particular, relating to the *Roman*  
History, was only grounded upon that Medal.

We have been more happy in our Days, since *Meza-*  
*barba* has inserted in his Collection: IMP. C. M.  
AUR. CLAUDIUS P. F. AUG. GERM.  
GOTHICUS. )(ÆQUITAS AUG. And, DIVO  
CLAUDIO AUGUSTO. )( GERMANICO GO-  
THICO OPTIMO PRINCIPI. But, besides that  
one may very well doubt of the Antiquity of those two  
Medals, which that Author mentions only upon the  
Credit of others; 'tis certain that the *Roman* Empe-  
rors did generally mark upon some Reverses of their  
Medals the noble Exploits, whereby they deserved  
those glorious Surnames, that seem to denote their  
Character, and to be so many Encomiums upon  
them.

Is *Frijan*, for Instance, surnamed DACICUS?  
We see on his Medals, sometimes a Victory writing  
upon a Shield DACIA, or VIC. DAC. and some-  
times a Figure sitting upon a Heap of all sorts of Arms.  
*Marcus Aurelius*, and *Lucius Verus*, have the Surname  
ARMENIACUS bestowed upon them; and therefore  
one of those Emperors has on the Reverse of one of his  
Medals the Figure of a Woman sitting and very much  
afflicted, with this Legend, ARMENIA. The other  
appears seated upon a kind of Throne, attended by two  
or three Officers, and stretching out his Hand towards  
the King of *Armenia*, who stands at the Foot of the  
Throne, with this Inscription, REX ARMENIIS  
DATUS.

Take a Survey of your Cabinet, and you will find  
the same in *Commodus*, *Severus*, *Antoninus Caracalla*,  
and many other Emperors. These Titles and Surnames,  
COMMODUS BRITANNICUS; SEVE-  
RUS PARTHICUS MAXIMUS; AN-  
TONINUS BRITANNICUS, have, as it  
were, carried along with them, BRITANNIA P. M.  
TR. P. X. IMP. VI. COS. III. P. P. *Commodus*.  
VOL. V. G VICTO-

VICTORIA PARTHICA MAXIMA. *Surnames.* VICTORIAE BRITANNICAE. *Genacalla.*

On the other hand, the Abbot \* \* \* and those who sided with him, persisted in this Assertion, that such Surnames in the Legends of Medals ought to be explain'd in the same manner, and taken in the same Sense. And indeed no Antiquary did ever before ascribe some of them to a Victory, and look upon others as Surnames of a Family; tho' we find sometimes three such Surnames upon one Medal: IMP. CAES. NER. TRAJANO OPTIMO AUG. GER. DAC. PARTHICO P. M. TR. P. COS. VI. P. P. X REGNA ADSIGNATA.

Moreover, they have drawn another Consequence from that Argument, viz. That those Surnames were inserted according to the Time of the Victories obtained by those Emperors; and consequently, that Trajan did not overcome the *Parthians*, before he had subdued *Germania* and *Dacia*.

The Dispute went thus far; and I think the Persons concerned in it would have been of different Opinions to this Day, had I not accidentally found out a Medal \*, which puts an End to the Question. I leave it to you to judge of it. IMP. C. CLAUDIUS P. F. AUG. *Claudius with a radiant Crown.* (VICTOR GERMAN. A very singular Trophy surmounted with a Helmet. Under the Trophy there is a Slave on each side sitting and afflicted.

I need not explain that Medal: There is nothing in it but what is intelligible and common. But give me leave to make the following Observations.

First, It can no longer be a Question, whether *Claudius Gothicus* fought and overcame the warlike Nations in *Germania*.

Secondly, it cannot be doubted that this Victory was the first Victory obtained by that Prince. He was proclaimed Emperor at *Pavia*; and far from marching against *Tetricus*, who had invaded *Languedoc* and

---

\* 'Tis a Medal of small Brass.

Part of *Spain*, he made it his only Business to prevent the *Goths*, who having joined the *Scythians* and many other barbarous Nations, threatened to come with an Army of above three hundred thousand Men into *Illyricum*, *Thrace*, *Macedon*, and other Provinces of the *Roman Empire*. Which he could not do, without going over *Germania*, divided from *Sarmatia* only by the *Vistula*.

Lastly, It cannot be denied that the *Goths*, whose numerous Armies were defeated by *Claudius*, inhabited the *European Sarmatia*, that is, the Northern Shores of the Sea of *Zabacke* and of the Black Sea, as far as the *Borysthenes*. Those Nations were not therefore in *Languedoc* and along the *Pyrenæes*, as your Friend pretended, believing that *Languedoc* was called *Gothia* long before *Claudius*, and that this Name was not occasioned by any Irruption of the Nations of the *European Sarmatia* into that Country. This Opinion was very convenient for him; otherwise he must have supposed that *Claudius* went into *Germany*, and from thence to the Foot of the *Pyrenean Mountains*. But the Reign of that Prince was too short to make him appear Victorious, sometimes upon the *Danube*, and sometimes upon the *Garonne*.

I hope, Sir, that this Discovery will not be unacceptable to you, and that you will persist in your Resolution of applying your self to the Study of Medals. We are indebted to them for the Knowledge of a vast Number of Historical Facts, not mentioned by any Historian: They would have lain in a perpetual Oblivion, had it not been for some curious Persons, who having a Taste for those precious Monuments of Antiquity, have made large Collections of them.

To conclude, I think you will not question the Truth and Antiquity of the Medal, which makes the Subject of this Letter. I have seen and examined for several Years past a sufficient Number of Medals, to be able to know whether they be true or false. Besides, I have had this Medal from *M. de Ballouffeanx*, Counsellor of the Provincial Council of *Luxemburg*, that is, from a Person admirably skill'd in this sort of Antiquities. I am the more oblig'd to him, because

tho' he knew the Worth and Scarcity of that Medal, he has been pleas'd to present me with it. *I am, &c.*



## ARTICLE XVII.

*SOME brief Observations and Reflexions on Mr. WHISTON's late Writings, falsely entitul'd, Primitive Christianity reviv'd: Shewing the Unreasonableness, Partiality, and Inconsistency of his whole Performance; and that it no ways answers his audacious Design of disproving the true and proper Divinity of our Blessed Lord and Saviour Jesus Christ. By JOHN EDWARDS, D.D. London: Printed for J. LAWRENCE in the Poultry, and J. WYAT and R. ROBINSON in St. Paul's Churchyard. MDCCLXII. in 8vo. Pagg. 67.*

**D**R. Edwards informs us in his Preface, that he is finishing a Discourse, wherein he will give a full Explication of all the Texts relating to the Divinity of Christ; and that he hopes to make the *Catholic Doctrine* good, to a Certainty not inferior to that of a *Demonstration*. In the mean time the Author thought fit to publish this Essay, and to make some Observations upon Mr. *Whiston's* Writings. They appear to him dangerous; and he wonders that Divine has not been yet vigorously attack'd. "When the Book of the *Rights* came out, (*says he*) we were presently alarmed, and all Pulpits and Presses were set on to cry down that mischievous Piece. But now when Mr. *Whiston* appears, and boldly decries one of the principal Arti-  
cles



cles of the Christian Faith, and calls the *Arian* Here-  
 sy *Primitive Christianity*, I don't observe that our  
 Brethren are so busy and active, warm and zealous  
 as they were on that Occasion; nor, I hope, as if  
 any Rights or Privileges were more at their Heart  
 than the Fundamentals and Essentials of our Religi-  
 on. Or, do some spare Mr. *Whiston's* Books, be-  
 cause he makes so much use of the *Apostles' Canons*,  
 the *Constitutions*, and *Ignatius's Epistles*, &c".

For my Part, I think there is no need of writing ma-  
 ny Books against Mr. *Whiston*. *Arianism* is not like  
 to make any Progress in *England*: Mr. *Whiston* will  
 hardly get any Followers; and all his Endeavours to  
 enlarge the Canon of the New Testament will doubt-  
 less prove insignificant. This Book consists of several  
 Observations; I shall give an Account of some of  
 them.

1. The Author blames Mr. *Whiston* for making use  
 of unwarrantable and suspected Authors to maintain his  
 Opinion. He thinks Mr. *Whiston* should not have quoted  
*St. Clement's* and *Barnabas's Epistles*, *Hermas's Pastor*,  
*Tatian*, *Melito*, *Theophilus Antiochenus*, the *Recogni-*  
*tions*, &c. Dr. *Edwards* expresses a great Contempt  
 for those Books and those Authors, and quotes several  
 Writers, both ancient and modern, to justify his mean  
 Opinion of them.

2. Our Author, tho' a Divine of the Church of *Eng-*  
*land*, speaks very freely of *St. Ignatius's Epistles*.  
 Here then (says he) we may take notice how Au-  
 thors, according to their particular Fancy, make use  
 of these Epistles of *Ignatius*. The *Roman* Doctors  
 stilly maintain the Genuineness of them, thereby to  
 patronize some Popish Doctrines which they imagine  
 are here delivered; as that there is a true and proper  
 Priesthood, and a proper Sacrifice under the Gospel;  
 because here is mention of an Altar: And they al-  
 lege a Passage in the Epistle to the Church of *Smyrna*  
 to prove the corporeal Presence of Christ in the Sacra-  
 ment. *Bellarmin* and *Baronius* more especially  
 make very great use of these Epistles for the autho-

“ rizing and supporting several of their separations  
 “ Rites, Opinions, and Practices.

“ Others keep up the Authority of these Writings, in  
 “ order to the proving the Antiquity of the *Episcopal*  
 “ *Government* in the Church, and upholding the Di-  
 “ stinction of Bishops from Presbyters, and so to knock  
 “ *John Calvin* on the Head.

“ And now comes Mr. *Whiston*, and asserts the An-  
 “ tiquity and Authority of these Epistles to another and  
 “ far different end, that is, to establish his *Arian* Noti-  
 “ ons by help of some Expressions in these Writings,  
 “ which he fancies make for him, even when really  
 “ they do not,

I shall give a further Account of what the Author says  
 upon St. *Ignatius's* Epistles; and I desire the Readers  
 to take notice that herein I only perform the Part of a  
 mere Historian. Dr. *Edwards* believes that all those  
 Epistles are corrupted and adulterated, without except-  
 ing the *lesser* ones: Nay, he is of Mr. *Whiston's* Opini-  
 on concerning the latter, and affirms that they are only  
 Extracts and Abridgements of the larger Epistles. He  
 tells us, that free and impartial Men, if they open their  
 Eyes, will see that a Cheat is put upon them; and then  
 he goes on thus. “ We must know then that learned

“ Gentleman *Isaac Vossius* was a Traveller in his young  
 “ Days, and was upon the hunt after old Manuscripts:

“ He chanced to light upon *Ignatius's* Epistles in the  
 “ Duke of *Florence's* Library, and he brings a Copy of  
 “ it over with him, and it passes for infallible. Now

“ nothing but *topos* is cried, and this far-fetch'd Treas-  
 “ ure is admired and idolized, as if the *Florentine* Li-  
 “ brary had made it Divine. The Admirers of old

“ Manuscripts took it upon trust, and never so much  
 “ as put the young Gentleman (so far as I have heard)  
 “ on proving that this Exemplar was sincere and true.

“ He tells them that he had it out of the *Medicean* Li-  
 “ brary, and that is enough. Who can blame him for  
 “ crying up the Credit of a Writing, of which he was

“ the first Inventor and Editor? Those that are ac-  
 “ quainted with this Author's Writings, need not be  
 “ told how assuming and positive he is, and therefore

“ 'twas not safe to contradict him: And be sure none

“ of

" of those would venture to do it, who for certain and particular Reasons were glad that the Genuineness of those Epistles was established".

If we believe Dr. Edwards, Archbishop Usher was caught in the Snare; Bishop Pearson was imposed upon in this Affair; and does not prove that the Epistles, which we have, are the same with those mentioned by the Ancients. Our Author does not doubt that there were some Epistles written by St. Ignatius; but he thinks they have been altered and corrupted; and that several things have been inserted into them; which are unworthy of that Holy Martyr, and inconsistent with the Style and State of those times. I cannot tell whether Dr. Edwards would venture to confute Bishop Pearson's *Vindicia Ignatiana*: Whoever goes about it, will find it a very difficult thing. After all, Episcopacy is such an excellent Government, and its Antiquity has been so fully proved by a Multitude of undeniable Testimonies, that it does not want to be supported by St. Ignatius's Epistles. Our Author being a Divine of the Church of England, is not in the least prejudiced against Episcopacy; and therefore if he maintains, that those Epistles are supposititious, it is only to shew that they are the fitter for Mr. Whiston to prove his *spurious Doctrine* by.

3. Dr. Edwards proceeds to make some Observations upon the *Apostolical Constitutions*. He wonders Mr. Whiston should cry them up as a Canonical Book, tho' they have been rejected and accounted spurious by so many learned Men, both Ancient and Modern. The Passages of those learned Men may be seen in the Book.

Mr. Whiston, in order to prove that the *Constitutions* are a part of the Canon of Scripture, says that (a) unless we allow this, we must suppose that Christ left his Church unprovided in the principal Concern of all, and did never give her any certain Body or System of Laws, by which she was to be governed and guided in after-Ages. And to shew that the New Testament is not a Body or

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(a) *Essay on the Constitutions*, Chap. II. Pag. 160.

*System of Laws*, he argues thus: *The Four Gospels contain only the History, the Miracles, and preaching of the Lord before his Resurrection and Ascension. The Acts of the Apostles, and their Epistles, do only relate occasional Histories concerning the spreading of the Gospel, or mention occasional Directions, and additional Orders upon several Emergencies*, Pag. 162. and then he concludes, *That we strangely mistake the Nature and Design of these Scripture-writings, if we esteem them as the proper Rule of Faith and Practice among Christians, since they do not contain a Body or System of Laws.* Dr. Edwards, being sensible that *this way of arguing seems very plausible to some Readers*, undertakes to confute it, by shewing that the Rules and Directions, to be found in the *Four Gospels*, about Doctrine, Practice and Discipline, were sufficient for the Apostles and all other Christians at that time; that the *Acts of the Apostles*, and the *Epistles*, contain the same Truths and Directions, with several Additions, and Explications; that all the Doctrines of Christianity are faithfully represented in the *Epistles*, all Errors and Disorders reformed, all Vices and Immoralities corrected, all material Controversies in Religion decided, and all practical Duties prescribed. The Author owns that the Christian Laws, contained in the New Testament, are not *put into a nice Method*; because, says he, *this was too starched and formal for the divine Teachers.* He adds that the Doctrines, Exhortations, and Precepts of Christ and his Apostles, and their admirable Examples, are more moving, affecting, and convincing than *the dry way of Systems*. Dr. Edwards wonders that Mr. Whiston, being a Mathematician, did not require *Lemmata, Postulata, &c.* in the Writings of the Apostles. Had Mr. Whiston required such a thing, our Author would have answered him in the Words of Justin Martyr, who says that the Holy Scriptures were not drawn up in the way of *Demonstrations, being above all Demonstration*.

4. Dr. Edwards is very much offended with Mr. Whiston for pretending that the *Apostolical Constitutions* are a Canonical Book; notwithstanding all the superstitions and ridiculous Practices contained in them. The

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Author of those *Constitutions* sets it down as a Practice enjoined by the Apostles, that *whenever the Sacrament of the Lord's Supper is celebrated, there must be two Deacons placed on both Sides of the Altar, holding in their Hands a Fan made of thin Skins, or of the Feathers of Peacocks, or of fine Cloth, with which they must beat away all little Flies, and hinder them from falling into the Cups.* In the same place (says our Author) the Bishop is commanded to make the Sign of the Cross on his Forehead with his Hand, *that the troublesome and buzzing Animals may be effectually driven away, either by the Fly-flap, or by the Sign of the Cross, or by both.* Dr. Edwards cannot sufficiently wonder that a Book, containing such idle and ridiculous things, should be so much admired by Mr. Whiston.

5. He blames Mr. Whiston not only for thrusting upon us the Spurious Writings of Hermas and Barnabas, Clement's *Constitutions* and *Recognitions*, &c. but also for palming upon us the Sayings of Tatian, Athenagoras, Theophilus Antiochenus, Irenaeus, Origen, Justin Martyr, &c. without mentioning those learned and tried Pillars of the Christian Church, Athanasius, Hilary, Epiphanius, Jerom, Chrysostom, Augustin, Optatus Milevitanus, Basil, Gregory Nyssen and Nazianzen, Cyril of Alexandria, Isidore of Pelusium, &c. Besides, Dr. Edwards finds fault with Mr. Whiston for laying aside Clement Alexandrinus, and Tertullian, though they lived before the Council of Nice, and looks upon it as a great Instance of Partiality.

As for those *Ante-nicene* Fathers, quoted by Mr. Whiston, they are (says Dr. Edwards) ill chosen Witnesses to the Doctrine he maintains, and produces them for. The Author makes several Observations upon those Fathers. He enumerates the Errors of Origen; and then he goes on thus: "*Irenaeus* was a careless and rash Writer, and hath a great Number of Mistakes, some of them very gross, as hath been observed by the Learned. --- Lactantius, Arnobius, Minutius Felix, writ their Books before they were well acquainted with the Principles of the Christian Religion, and had attained to any considerable Skill in the Scriptures; and so it could not be expected they should be very

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“ found in the Articles, which relate to the Trinity.  
 “ Especially *Lactantius* was no fit Author to quote on  
 “ this Subject; for he is mistaken in almost all the Ar-  
 “ ticles of Christianity which he speaks of. Either he  
 “ hath not studied them, or he mis-understood them,  
 “ and he mixed his own Fancies and Dreams with the  
 “ Matters of Religion”.

Notwithstanding this Censure, Dr. *Edwards* tells us,  
 that no Man can pay a juster Reverence to the Fathers  
 than he does; but he thinks they cannot be looked up-  
 on as *Authentic Guides to Divine Truth*. “ Those  
 “ Writers, says he, dissent from themselves, and from  
 “ one another: They generally are obscure, and affect  
 “ to be so. There is no arguing from their Words;  
 “ for they frequently speak without Caution and Delib-  
 “ eration, and much of what they say is by the by.  
 “ Even *Asbanasius*’s Taste was not always exact: He  
 “ hath very poor and frigid Arguments sometimes; and  
 “ very sorry Answers he gives to some Objections. In-  
 “ deed he heaps up many of them, thinking to over-  
 “ whelm his Adversary; but he doth not always take  
 “ Care to have Weight as well as Number-----And  
 “ the ancients the Fathers are, the less are they to be  
 “ depended upon; for these generally came out of the  
 “ Schools of the Philosophers, and brought their cor-  
 “ rupt Notions with them. Bishop *Pearson* observes,  
 “ that \* after the Platonic Doctrine was received into  
 “ the Church, the Writers of the second and third Age  
 “ were not wont very simply and plainly to confess Christ  
 “ to be God. Indeed we can’t name one of the Fa-  
 “ thers that is not tainted with some false Notion in  
 “ Religion. Those that were before *Constantine the*  
 “ *Great*, mingled it with those erroneous Principles,  
 “ which had been imbibed from the Sects they had been  
 “ of: And those after *Constantine* do generally more  
 “ or less favour some Doctrines, which favour of Su-  
 “ perstition and Innovation. Besides, the Writings of  
 “ the ancient Fathers fell into the Hands of such Men  
 “ as wilfully corrupted them, both by adding to them,

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\* *Vindic. Ignaz.* Part 2. Cap. 1. .

“ and

“and taking from them; and that either out of Ignorance and Negligence, or from Design and Malice  
 “This Complaint was made by *Eusebius*, *Jerom*, *Rufinus*, *Vincentius Lirinensis* of old, and afterwards  
 “by *Sixtus Senensis*, *Ludovicus Vives*, *Erasmus*, *Rhemannus*. As for the Controversy that is before us,  
 “the Fathers generally had not studied it; They did  
 “not understand the Terms they made Use of, or at  
 “least, they used them sometimes in one Sense, and  
 “sometimes in another. They had not fixed the  
 “meaning of those common Words, which were used  
 “in explaining the Trinity”, &c. From these Observations, and some others, which I omit, the Author draws this Conclusion, *that the Testimony of the Fathers is not to be relied upon.*

He adds, that 'tis an usual thing to put a wrong Sense upon the Words of the Fathers, and that every body makes them speak as he thinks fit. He instances in *Cardinal Bellarmine*, *Mr. Thorndike*, *Mr. Dodwell*, *Bishop Bull*, *Mr. Whiston*, and *Dr. Grabe*. Our Author appears very much displeased with *Bishop Bull* for pretending to justify *Tertullian*, who says, *Fuisse tempus quando Filius Dei non esset*. That learned Prelate tells us, that *Tertullian* did not write those Words in earnest, *haud bona fide*, &c. *ex animo*. He talks like an Heretick, says the Bishop; but he thinks with the Catholics. *Dr. Edwards* calls this a great, but unhappy Knack of Evasion.

Our Author complains by the by, “that some Men  
 “have no good Opinion of *St. Paul*. Many of the  
 “professed Socinians, the *Polonian Brethren*, (says he)  
 “speak very disrespectfully of him; and a known Remonstrant gives this Apostle a very bad Character,  
 “telling us that he was a Man of a hot Head, of tumultuary Thoughts, and of a broken Style: He is  
 “---- inconsistent, forgetful of what he said, obscure  
 “and indigested, &c.” *Dr. Edwards* means the famous *Mr. Limborch*, a Remonstrant Divine of *Amsterdam*. He quotes that Author's *Commentary upon the Acts of the Apostles*, &c. It were to be wished for the Reader's Satisfaction, that he had quoted the Page where these Words are to be found.

6. I shall say nothing of Dr. *Edwards's* Reflexions upon Councils and Synodal Assemblies, whereby it appears that he has no great Opinion of them. He infers from all his Observations concerning the Fathers and Councils, that the best way for us is to repair to the Fountain Head, and to make the Holy Scripture the only Rule of our Faith. He can't abide that Mr. *Whiston* should attempt to persuade us out of our Catholic and Apostolick Faith, by quoting a few bastard Authors, and some Novice Writers, who had no Understanding of the Mysteries of Christianity, or expressed them in such obscure ambiguous Terms, that 'tis hard to know what they meant. Let us build, says Dr. *Edwards*, on the Foundation of the Apostles and Prophets. This is an Excellent Advice; but every body will not grant that the Fathers of the second and third Centuries were mere Novices in Religion.



## A R T I C L E    X V I I I.

JOANNIS BAPTISTÆ BIANCHI Historia Hepatis in Anatome & morbis dilucidata. Augustæ Taurinorum, Typis Pauli Mariæ Dutti, & Joannis Jacobi Gringhell. 1711.

That is,

THE HISTORY OF THE LIVER, *illustrated with Anatomy and Diseases.* By JOHN BAPTIST BIANCHI. Turin. 1711. in 4to. pagg. 156.

THIS \* History of the Liver consists of two Parts. In the first, the Author shews the different Secreti-

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\* This Extract is taken from the Journal des Sçavans.



ons that are made in our Bodies, the Necessity of those Secretions, how they are performed; their Usefulness, the Nature and Origin of the Humour filtrated in the Liver, the Quantity, Distribution, and Use of that Humour, the Structure of the whole Liver, and of its several Parts. In the second, our Author gives a particular Account of all the Diseases incident to the Liver. First, of those which affect the solid Parts of that Viscus, such as the Nerves, the Vessels, and the *Parenchyma*; and then of those which affect the Fluids, such as the *Lympha*, the Blood and the *Choler*; and Lastly, of those which consist in the Alteration of certain Parts, either Solid or Fluid, which the Liver stands in need of, though they do not belong to it. All those Things are explained historically, and with great Perspicuity. The Author begins with general Observations. He shews, in the first place, how necessary it is that the Humours mixed with the Blood should be filtrated. He examines the different Liquors that are separated from the Blood. He mentions all the Hypotheses that have been made use of to explain the Secretions; and then gives an exact Description of the Structure of the Liver, as being the Part, the Knowledge whereof is most necessary to know how those Secretions are performed in our Bodies. He considers, in the first place, the External Parts of the Liver; and then the Lymphatick Vessels and the Nerves; in the next place, the other Conduits; and lastly, the *Parenchyma*. After this Explication, he proceeds to the Secretions, and shews how the *Choler* is filtrated in the Liver: He enquires into the Nature, Production, and Use of that *Choler*, and how much of it is filtrated in the Liver, &c. He examines whether the Liver serves only to separate the *Choler*, and discovers some other Uses of that Part, the first whereof is that it helps the Digestion of the Aliments. The principal Action of the Ventricle, says our Author, consists in the Dissolution of Food. But that Dissolution is very much helped by the Situation of the Liver, which lies, as it were, upon the Ventricle: This may easily be understood by any one, who minds the following Experiment. The hardest Substances may be resolved into a Liquor, with the Help

**Help of a gentle and moist Heat:** If some Bones are put into a Cylandrick Vessel so well stopped, that the Saline Particles, which come off from the Bones by the Heat, may not get out of the Vessel, all those Bones will quickly be dissolved and melted down. This is a Representation of what happens in the Stomach, which is a Vessel exactly stopped; and being covered over with the Liver, it cannot lose the Volatile Particles of the Spittle and of the Aliments, which are very much agitated by the Digestion. From whence it happens that those Spirits being obliged to flow back upon the Matter from which they came, break all its Parts, and divide it in such a manner as to reduce it into a Liquor. M. Bianchi clears this Subject with an Example taken from the Operations of Pharmacy. They take several Pieces of Hart's-Horn, and put them in order into the Head of an Alembick, causing some Herb to be distilled into it; and having set on again the Head of the Alembick, they leave those Pieces of Hart's-Horn exposed to the Vapour of the Alembick, whereby they are considerably softened: That Preparation is called *Hart's-Horn Philosophically prepared*. Consider, says the Author, the Mass of the Liver applied against the Stomach; mind the Heat it receives by the great Quantity of Blood that runs through it; and you will easily apprehend that the Liver must needs send out a hot and plentiful Vapour, which getting into the Cavity of the Ventricle, contributes with the Spittle to the *Eliquation* of solid Aliments. I say, continues M. Bianchi, that the hot Vapour, that is, the moist Heat that comes out of the Liver, helps the Dissolution of Food, because nothing but such a Heat can produce such an Effect; a dry Heat being more proper to harden than to soften; which is the Reason why the former is made use of for that Philosophical Preparation of Hart's Horn just now mentioned. The Ancients did rightly observe, that too great a Heat in the Liver weakens the Digestion, because such a Heat makes upon the Aliments an Impression of Driness, that will rather burn than dissolve them. The Liver is therefore a *Viscus*, which very much contributes to the Perfection of the Chyle; and Nature her self seems to speak in Favour of this Opinion,

OR, since it has been observed, that *ſhe* has given to all voracious Animals a larger Liver, in proportion, and ſitting cloſer to the Stomach. Rats, for Inſtance, have a very large Liver, if it be compared with the other Parts of their Bodies; and their Liver encompasses the greateſt Part of their Stomach. The Liver of a Dog ſits cloſer ſtill to the Stomach, and is larger in proportion than that of a Man. A Viper, which is one of the Animals that beſt digeſt what they eat, has ſuch a large Liver, that it encompasses the Stomach on all Sides, and even reaches as far as the *Duodenum*. Laſtly, the Weakneſs of the Stomach in all thoſe Perſons, whoſe Epiploon does not ſufficiently cover the Inteſtines, plainly ſhews how much Digeſtion is helped and fomented by the gentle and moiſt Heat of thoſe Parts, that cover the Stomach or the Inteſtines. Which ſhews that the Ancients were not in the wrong to place one of the Cauſes of Digeſtion in the Heat of the Liver; and that when any body ſays ſtill, ſpeaking of a great Eater, that he has a large Liver, he ſays nothing that is abſurd and contrary to Anatomy.

The Author, after many other Reflexions upon the ſeveral Uſes of the Liver, proceeds to the different Diſeaſes of that Part of the Body, and treats this Subject with all the Capacity, that can be expected from a Man thoroughly ſkilled in the Art of Phyſick. In the firſt place, he gives us a Definition of a Diſeaſe; and then obſerves, that there are two ſorts of Diſeaſes: Some proceeding from Fluids, independently upon Solids; and others, from Solids, independently upon Fluids: Wherein he very much differs from thoſe, who for want of a ſufficient Knowledge of the animated Body, aſcribe the Cauſes of Diſeaſes only to Solids or Fluids. M. *Bianchi* ſhews what Diſeaſes of the Liver proceed from the Alteration of Solids; and then he mentions thoſe that proceed from the alteration of Fluids. We wiſh we could give an Account of what he ſays upon that Subject; but his Reflexions and his Obſervations are ſo ſhort and ſo clear, that we could not abridge them, without wronging the Author. And therefore we ſhall only adviſe Phyſicians to read that Work,

Work, which contains nothing but what is of great Use for the Theory and Practice of Physick.



## ARTICLE XIX.

## P A R I S.

FATHER Calmet goes on with his Commentary upon the Bible: He has newly published the Books of Ezra and Nehemiah, Tobit, Judith, and Esther.

*Commentaire literal sur tous les livres de l'Ancien & du Nouveau Testament. Par le R. P. Dom Augustin Calmet, Religieux Benedictin de la Congregation de S. Vanne & de S. Hydulphe. Les deux livres d'Esdras, Tobie, Judith, & Esther. Paris, 1712. in 4to. Pagg. 736.*

The Author believes that Ezra is the Author of the Book ascribed to him. He is of Opinion that the next Book was composed from the Memoirs written by Nehemiah. Father Calmet has inserted two Dissertations, wherein he treats of the third and fourth Books of Esdras. He says the third was written by an *Idolatrious Jew*. The Author of the fourth Book seems to have been a *Jew* converted to Christianity, and very zealous for the Conversion of the other *Jews*. 'Tis highly probable that he lived during the first Persecutions of the Christian Church.

There are some other Dissertations in this Volume, and one among others concerning the *Demon Asmodeus*. The Author observes that the *Jews* do not seem to have had any great Knowledge of Angels before the Captivity of *Babylon*. It does not appear, says he, that they paid any Worship to them, either true or false, lawful or superstitious. "Nay, it did not come into their Mind to bestow Names upon them. It was only

“ only in the Country of the *Chaldeans*, by their own  
 “ Confession, that they learned the Names of *Michael*,  
 “ *Gabriel*, and *Raphael*, and that they knew that seven  
 “ Principal Angels stood before the Throne of the  
 “ Lord. Demons were not better known to them  
 “ than Angels. The word *Satan*, to be found in some  
 “ Places, is a general Name, and signifies an *Adversa-*  
 “ *ry*. *Beelzebub* is the Name of an Idol. *Isaiab* menti-  
 “ ons *Lucifer*; but that Word signifies only the Morn-  
 “ ing Star; and is bestowed upon the Devil in a figu-  
 “ rative Sense. *Asmodeus* is the first proper Name of a  
 “ Devil to be found in Scripture; and yet it may be  
 “ doubted whether it be a proper Name, since *Tobit's*  
 “ Words may be understood thus: *The destroying Da-*  
 “ *mon* *fiiled Sara's Husbands*. But it must be acknow-  
 “ ledged that the natural Sense of the Text leads us to  
 “ take *Asmodeus* for the proper Name of that *Da-*  
 “ *mon*”.

The Author proceeds to make several Reflexions upon Demons and their Employments. He thinks it highly probable that *Asmodeus* was an unclean Devil, who had received from God the Power of killing those, who came near *Sara* with unchaste Desires. He was driven away by the Smoke of the Heart and Liver of a Fish; and therefore 'tis a common Question, how such a material Smoke could work upon him? The Author mentions the different Answers that have been made to that Question; and having confuted what appears to him inconsistent with Truth, he affirms, 1. That the Smoke of the Heart and Liver of a Fish had no direct or natural Effect upon the Demon: 2. That it had only an Influence upon the Senses of *Tobias* and *Sara*, and that perhaps it served only to suppress their sensual Desires, and to keep them continent. The Naturalists ascribe such an Effect to some Plants, and to some Juices, and Odours. *Asmodeus*, being thus disabled from exercising his Fury against *Tobias*, as he had done against the seven others, retired with great Confusion, and fled into the upper *Egypt* to exercise his Malice in that Country, especially when he perceived that the married Couple added Prayers, Watching, and Humiliation to

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their Temperance and Chastity for three Nights together. 3. The Angel *Raphael* did doubtless very much contribute to the Victory which *Tobias* obtained over *Asmodeus*, not only by teaching him the Remedy above-mentioned, and shewing him how true *Israelites* ought to use a married State, but also by his invisible Power, and by his Presence, which the Devil could not withstand.

Dr. *Pignatelli*, an Italian Writer, who has published at several times ten Volumes concerning Ecclesiastical Matters, has put out two other Volumes relating to the same Subject.

*Farabi Pignatelli Escriptaleis in Salentinis S. Theolog. ac J. U. Doctoris novissimæ Consultationes Canonice præcipuas controversias, quæ ad fidem ejusque regulam spectant, in quibus errores Atheorum, Infidelium, Schismaticorum, Hæreticorum, & aliorum Ecclesiæ Catholicæ hostium, referuntur: & repelluntur, præsertim illas quæ circa S. Inquisitionis Tribunal versantur, ubi de Inquisitoribus, eorumque Officialibus, & Ministris, de rebus in quas jus & potestatem habent, deque poenis pro casuum varietate istis infligendis & quam plurima alia ad hoc argumentum facientia complectentes. Opus prima vice prælo commissum, & Juris Utriusque Consultiis non modo, verum etiam Theologis, imo & omnibus fidem Christianam professentibus plane necessarium ac utile, cum Indice Consultationum singulis Tomis præfixo. Ponto Ferraro. Two Volumes in Folio. I. Vol. pagg. 546. II. Vol. pagg. 539.*

There are a hundred and thirty two Consultations in the first Volume, and two hundred and two in the second. The Author does very much enlarge upon the Inquisition established in Italy and Spain. Pope *Innocent III.* laid the Foundation of that Jurisdiction. The *Waldenses* made him so uneasy that he sent many *Dominican* Monks into several Countries, to move the Christian Princes to destroy the Hereticks. These Monks made their Report to the Pope about the Number of Hereticks, and informed him how the Princes and

and Prelates stood affected towards them. From thence came the Name *Inquisitors*. At first they had no Tribunal, and no manner of Authority: They only made Enquiries, and gave an Account of what they had heard. *Frederick II.* in the beginning of the XIIIth Century enlarged their Power, and submitted to it the Laity as well as the Clergy, under pretence that the former might be guilty of Heresy as well as the latter. After the Death of *Frederick*, *Pope Innocent IV.* set up a perpetual Tribunal for the *Inquisitors*, and establish'd them in most Countries of *Christendom*. The constant Method of the Inquisition is to use all possible Means to frighten the Criminals. The accused are forsaken by every body: No one dares speak to them, because whoever does it, is immediately suspected of Heresy, and a bare Suspicion is accounted a Crime. There is no Prescription in such a case: Death it self does not put an end to the Prosecution; the dead Bodies of the accused are judged and condemned. The Execution is put off, till there is a considerable number of Criminals, that such a Multitude may afford a more frightful Spectacle, and make a greater Impression. Those Executions are called *Acts of Faith*, in order to raise the Respect of the People by such a Venerable Name. All those who offend against Religion, or against its Ministers, are prosecuted at that Court; the Standard whereof is a red Damask, on which there is a painted Cross, with a Branch of Olive-tree on the one Side, and a Sword on the other. The Inquisition of *Rome* is a Congregation consisting of seven Cardinals, and some other Officers, whose Authority extends all over *Italy*, and, if we believe the Author, over all the Christian World.

A Confessor, who seduces a young Woman, deserves to undergo the Severity of the Inquisition; but, says the Author, one must have a care not to take for a Seduction what is not really so. A Man may discourse with a Woman about her Beauty without any ill Design. A Confessor might, for Instance, represent to her very innocently, that she ought to respect that noble Gift of Nature, which proceeds from God; When the Intention is good, one must not stand upon Words.

## ARTICLE XX.

AN EXTRACT of a Discourse concerning the RESPIRATION OF PLANTS, pronounced at the Opening of the University of Toulouse in the College of the Jesuits, by the Professor of Natural Philosophy, the 20th of October, 1710.

A \* Famous Author † began, several Years ago, to suspect that Plants have a Respiration; but it may be said that he went no farther, since he published it only as a mere Conjecture. Some Philosophers, who have occasionally mentioned the same thing after that Author, have not made any Discovery relating to that Subject; and therefore it will not be improper to examine what one ought to think of the Truth of that Problem.

In order to resolve it, two Things are necessary, 1. To prove that Plants have a kind of Respiration, and to shew wherein it consists. 2. To unfold the Mechanical Structure, which occasions that Respiration in Plants.

I make no doubt, says the Author, that what I am to say concerning the Respiration of Plants, will appear very surprising to many Readers. Perhaps it will be looked upon as one of those Subtilties, which Philosophers love to set forth, not so much to satisfy the Mind, as to surprise it by a new and extraordinary Opinion. But I beseech my Hearers to suspend their

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\* This Extract is taken from the Memoirs of TRIVOUX.

† Malpighi, de Anatomie Plantarum, pag. 32.



Judgment for a while, and to consider that many Things daily occur, which are at first very surprising, and yet prove true, if narrowly looked into.

When it was given out, some Years ago, that the Sap circulates in Plants, much in the same manner as the Blood in the Bodies of Animals, the World was amazed at it; but the thing appeared to be a certain Truth, and by degrees every Body was convinced of it. Should I affirm, as some Modern Authors do, that Fish breathe in the Water, I know not whether such an Assertion would meet with a good Reception: And yet 'tis certain that Fish breathe the Air contained among the Particles of Water. Nay, the thing is so undeniable, that Fish die in Water from which the Air has been separated. Let us see therefore, whether it be with Plants as 'tis with Fish.

I shall lay down three Things, which appear very essential to the Subject in hand. 1. As there are in Animals some Cavities designed to be the common Receptacle of Air, such as the Lungs, and the Breast; the like Cavities are also to be found in Plants. 2. As the Air comes out of those Cavities in Animals, and gets into them again at several Times; in like manner, it comes out of the Cavities of Plants, and gets into them again. 3. As the Air, coming out and getting in alternately, produces certain Effects for the Benefit of Animals; it produces the same Effects for the Benefit of Plants. If these three Things prove true, the Problem which I examine will no longer be incredible; and it will appear from thence not only that Plants breathe in a true Sense, but also in what Sense they may be said to breathe.

I say, in the first Place, that there are in Plants, as well as in Animals, certain Cavities which are the common Receptacle of Air. To be convinced of it, there is no need of having Recourse to difficult Experiments. 'Tis but taking some Straw, and cutting it small in Water; and then Bubbles will immediately appear, the Number whereof will be the greater, as the Straw is cut smaller, insomuch that the Surface of the Water will be sometimes full of them. Those Bubbles are nothing but the Air, that was enclosed in

the *Straw*: there is therefore a great deal of Air in *Straw*, and consequently some Places designed to contain it.

Every body knows what happens in the Pneumatick Engine, when they put into it soft Plants, such as green Pease, Beans newly gathered, Mint, Asparagus, &c. For as the Air is pumped out, those Plants swell in such manner, that they burst, and the Air comes out with Impetuosity, and in so great Plenty, that sometimes (as Mr. Boyle observes) it raises the Barometer to the height of several Inches.

Besides, how many Fruits do we see, the spongy Substance whereof is hardly any thing else, but a Collection of small Receptacles full of Air? Such are Lemons, Oranges, Cucumbers, Pomgranates, Figs, Gourds, and Melons. How can so much Air get into those Fruits, but through the Cavities placed along the Trunk, and even in the inside of the Root?

I shall say nothing of so many small Plants that burst with a Noise, when pressed with the Fingers; of many others prejudicial to Health, for no other Reason, but because they contain too much Air; of so many Kinds of Rails, the Shales whereof crack and break in pieces, when put near the Fire; of those Trees which the Air splits in a cold Winter; of all those green Boughs, burning on the one side, and on the other blowing like an *Asclepias*. 'Tis plain that all those Plants have many such Receptacles of Air, as I have mentioned. But, you will ask, Where are those Receptacles? In what Part of a Plant? Did ever any Body observe any such thing?

In answer to that Question, I shall observe, after a Famous Anatomist \*, that the Organs of Respiration are not the same in all breathing Creatures. In a Man, for instance, those Organs are the Lungs divided into many Lobes, which swell and unswell successively. In Fishes, those Organs are the Gills, consisting of many flat Parts, so hard and so closely placed one upon another, that the Water, which continually gets in between

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\* Mr. Geoffroy.

them,

them, happens to be very much pressed ; by which means the Air, necessary for the Respiration, is easily squeezed. But the thing is much more wonderful in Insects ; for they breathe without Lungs and Gills, and their Organs of Respiration are not all placed together, but in several Parts: They are many Membranous *Trachea's* disposed all along the Body, and not much unlike ours: Only their Conduit is not smooth every where, and grows wider here and there in order to form many small Cells, which serve instead of Lungs, and are like so many Lobes, into which the Air is conveyed thro' the *Trachea's*; much in the same manner as it is carried into our Lungs through the several Branches of the *Trachea Arteria*.

What I have said concerning Insects ought to be applied to Plants; for *Malpighi* has discovered in them several Conduits that are perfectly alike: Which, doubtless, is the Reason why he called them *Trachea's*. They are distributed in the same manner, and disposed all along the Plant: They consist of a kind of thin Membrane, and are sometimes smooth every where, and sometimes grow wider and form small Cells. Those small Cells are the Receptacles we were looking for, and like so many Lobes, into which the Air is conveyed through the Conduit of the *Trachea*, as I have said, speaking of Insects. Thus there is a perfect Conformity of Organs on both Sides; which shews the Probability of what I have undertaken to demonstrate concerning the Respiration of Plants: But because I have resolved not to be contented with mere Conjectures, I must proceed further.

I add therefore, in the second Place, that the Air contained in the small Cells, comes out, and gets into them again by Intervals; and I shall offer some Reasons to prove it. 'Tis certain that the Body of a Plant does successively contract it self and dilate; which cannot be, without supposing that the Air comes out of it, and gets into it again. For as the Air gets into our Lungs, upon the Dilatation of the Breast, and comes out of them, when it contracts it self; it ought to be the same with a Plant. This may be so easily understood by the Instance of Bellows, that it were needless

to add any thing to it. As for what concerns the Cause of the Contraction and Dilatation of Plants, the Knowledge of it depends in some measure upon the Mechanical Structure, of which I shall say something hereafter, if I have no time to explain it fully. In the mean while, it is sufficient for us to know, that Plants do really dilate and contract themselves; for this is the only Reason why the Juice ascends, and is distributed into the most imperceptible Conduits of a Plant: It ascends at the time of the Dilatation, and is forced by the Contraction to disperse it self in order to convey the necessary Nourishment into all the Parts. There is but one Difference between the Air and the Juice: The latter never comes out of a Plant, when it gets into it, because the *valvule* hinder it from descending; whereas the Air may come in and get out with the same Freedom, because the *Trachea's* have no *Valvule*; like the Conduits of the Juice, but are always open, as it appears from the Anatomy of Plants\*.

Whereupon it will not be improper to take Notice of the Affinity observable between Animals and Plants. For as there are two Conduits in the inside of our Mouth; one of which receives the Food, and is call'd *Oesophagus*; and the other, named *Trachea*, conveys the Air into the Lungs: In like manner, two sorts of Conduits may be seen in the inside of a Root, which is the Mouth of a Plant: Some of these Conduits receive the Juice for the Nourishment of the Plants, and are call'd *ligneous Tubes*; and others, named *Trachea's*, carry the Air into the small Cells.

This Observation will enable us to know the Reason of a Thing, that is very remarkable, tho' it be very common, *viz.* Why some Plants want a great deal of Dung, and others require only that the Ground about them should be dug now and then. This may be accounted for by the Difference of those Conduits; since it appears from the Anatomy of Plants †, that some of them have many *Trachea's*, and others many Tubes to convey the Sap. The latter want therefore a great

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\* Malpighius de Plant. Anatomie, pag. 31. † Ibid pag. 31.  
deal

deal of Nourishment, and consequently a great deal of Dung, to supply, if I may so, to many *Oesophagus's*. As for the others, which are hardly any thing else but a Texture of *Trachea's*, one needs only stir the Ground about them, to keep the Passages of the Air open, part of which are stopp'd by the sinking of the Ground. But to return to those Arguments, from which I have made a Digression.

I have already observed, that Fishes want the help of Breathing, since they die when they have no Air to breathe, as when they are put into purged Water. The same is observable in Plants; for if a Water-Plant, with the Clod sticking to its Root, be put into a Vessel full of that Water, it quickly dies; whereas it will easily keep in common Water. Nay, Mr. Boyle observes, that some Plants cease to vegetate, when they are sprinkled with purged Water. I confess they do not die immediately, because the Ground affords them some Air, which is sufficient to keep some Life in them; but they quickly fall into a languishing Condition. So true it is that the Welfare of Plants depends upon the just Quantity of Air which they suck in.

Besides, every body knows that there is an extreme Antipathy between Oil and Plants: That Antipathy is so great, that the mere smell of Oil is sufficient to kill many Herbs. Hence it is that an Author, who has given us very good Precepts relating to Agriculture, has been so nice as to say that Gardeners should not wear Oily Cloaths; and he affirms, that one may kill a great many Plants by putting some Drops of Oil into their Roots. The Reason of it is, that Air and Oil are two Bodies, which cannot be joined together, because there is no Relation between the Pores and the Parts of the one, with the Pores and the Parts of the other; and therefore when Oil gets into the *Trachea's*, it keeps out the Air, and stops all the Passages. For the same Reason it is a very subtle Poison for Insects, because getting into their *Trachea's*, it stifles them by taking away their Respiration. So the Modern Philosophers explain that *Phænomenon*: Nay, they infer from thence that Insects want breathing, as well as other Animals. Which naturally affords the following Argument. We believe

believe that Insects want breathing, because the same Oil, which gets into their *Trachea's*, and stops their Respiration, kills them at the same time; but we observe the same thing in Plants: Therefore we must conclude that Plants want breathing, as well as Insects.

This Principle being laid down, it will be an easy thing to explain several *Phænomena* relating to this Subject: I shall only instance upon some, that are more singular than others. It appears from thence, 1. Why, according to the Observation of an Excellent Botanist, 'tis an usual thing to leave several Vacuities about the Roots of certain Plants, that they may more easily suck in the Air contained in them. And indeed 'tis observable that this Practice concerns those Plants, that want breathing most, *viz.* those that are generally made up of *Trachea's*.

2. Why a close and clay Ground, that will make another Soil fruitful, if it be used like Dung, is nevertheless barren? Its Barrenness does not proceed from Want of a Juice proper for the nourishment of Plants, since it is so well qualified for Fruitfulness; but the Reason of it is, that being too close, the Air has not a free Passage through it, to reach the *Trachea's* of the Roots.

3. Why in some Countreies they throw Ashes upon the Fields to make them more fruitful? For tho' Ashes are dry and arid, yet they are very porous, and consequently very proper to keep up the Communication of the Air with the Roots.

4. Why too plentiful a Sap is very prejudicial to Plants? Especially, when the Sap not being able to get out through any Hole, returns to the Root by the Circulation; for then by swelling the Conduits, it presses the *Trachea's* so hard, that it does frequently stifle the Plant. Thus in the Squincy, too great a Plenty of Blood filling the Veins excessively, suffocates the Animal by contracting the Entrance of the *Trachea*.

5. Why, in order to save those Plants, they follow (to this very Day) the Precept of *Vitruvius*, by making a Hole at the Bottom of the Trunk to let out the Juice? For such an Operation clears the *Trachea's*, and restores the Respiration of Plants; much in the same manner

manner as when we open the Jugular Vein, in a fit of Squincy, we clear the *Trachea Ateria*, and save the Life of the Animal.

6. Why it is sometimes very beneficial to Plants, kept in Boxes, to be removed from the Town into the Country, and from the Country into the Town? For, supposing that they breathe, the Change of Air must needs occasion some Alteration in them, as well as in us: Which is the more true, because the Effects of Respiration are much the same in Plants as in Animals. This is what remains to be proved.

'Tis now a pretty general Opinion, that Respiration serves for two principal Ends; one of which is to convey some Particles of Air into the Blood; and the other to make its Circulation more easy by the Motion of the Organs designed for Respiration. But the same may be said of Plants.

The first Use of Respiration is to convey some Drops of Air from the Lobes of the Lungs into the Branches of the Pulmonary Vein and Artery; for this Communication does plainly appear from the Passages that have been found out. And therefore whenever the Air gets into the Lungs, many Particles of it, meeting those Passages, must needs mix with the Blood: which very much contributes to the Perfection of that Liqueur. Such a Mixture gives it that red Colour, which it has at its coming out of the Lungs, and which it had not when it got into them. This is also the true Reason why it runs so smoothly in all the Vessels of the Body; for 'tis well known that the Air is the chief Cause of the Fluidity of liquid Bodies. Lastly, all the Fermentations of the Blood are partly to be ascribed to that Mixture, by reason of the Nitre and other Salts, which constantly attend the Air: And therefore, says a Famous Philosopher \*, whose Memory will always be very dear to this University, the use of Respiration does not consist in cooling the Blood, as the Ancients believed; but rather in giving it a gentle Heat, by a Fermentation which the Mixture of the Air raises in

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\* The late Dr. Bayle, Professor in the University of Toulouse.  
that

that Liquid. That Mixture is therefore the principal Design of Respiration. But the same ought to be said of Plants.

To make my Hearers sensible of it, I must observe that the Juice, which drops sometimes from the Trunk, contains more Air than our common Water; for it is not only more frothy, but also lighter, since it swims over the Water, when gently poured upon it. The Sap must needs get that Air by circulating; which cannot be without supposing that the Sap receives it from the small Cells, or from the *Trachea's*. It does not appear that the small Cells and the *Trachea's* can afford it but by several Passages designed for that Communication; for tho' such Passages have not hitherto been found out, it ought to be supposed that they are in Plants, as they are supposed to be in Animals for the Mixture of several Juices, since 'tis certain that those Liquors are conveyed from one Receptacle into another.

That Air, far from being useless in the Sap, contributes to its Perfection; for mixing with its Parts, it necessarily changes their Situation, whereby it occasions that small Alteration in the Colour, which we observe in the Sap. In the next place, it produces a Fermentation in the small Ventricles designed for that End, much in the same manner as it raises a Fermentation in Milk, when it mixes with its Parts. Lastly, it gives the Sap that Liquidity, without which it could not convey a proper Nourishment into the closest Fibers. Thus in Hydraulick Machines some Particles of Air, being let in, make the Water run through imperceptible Tubes.

The last Use of Respiration is to help the Circulation of many Liquors, especially of the Blood, in the Bodies of Animals; for the Lungs and the Diaphragm being in a perpetual Motion, do continually convey the Chyle from the Ventricle into the Intestines, and from the Intestines into the Lacteal Veins; from whence it quickly gets into the Blood and continues to circulate. The bare Effort of the Breast in its Dilatation does necessarily press a great many Vessels in the Inside of the Body, which must needs help the running of the Blood. I add, that were it not for the rising of the Lobes, the Blood



Blood would not get into the Branches of the Pulmonary Vessels and Artery, nor consequently go from one Ventricle of the Heart into the other, without which that Liquor would lose its Motion in an Instant. It would be the same with the Sap, if the Contraction of the small Cells did not afford it a free Passage to run. In the next place, their Dilatation serves to drive it on continually, by squeezing the contiguous Tubes, that it may continue its Motion. Besides, as the Blood, in its Circulation gets into many Glands, wherein there happens a separation of several Liquors necessary to the Animal, and among others, of a very subtil Liquid which occasions all the Motions of the Body, and particularly that of Respiration; in like manner the Sap, as it circulates, goes through several Knots, wherein there happens a Filtration of many Liquors that serve for the Preparation of the Sap, and among others, of a more subtil Liquid, which running towards the small Cells, occasions in them a kind of Muscular Motion; which, besides some External Cause, makes all the Spring of the Respiration of Plants. This is that Mechanical Structure, the Explication whereof I shall put off till another time, for fear of running into an excessive Length.

It were to be wish'd the Author would give us that second Part relating to the Mechanical Structure of Plants, without which his Dissertation cannot be complete.



~~NOTICE~~

## ARTICLE XXI.

I. LES OEUVRES du Sr. ROUSSEAU.  
Tome I. contenant ses Poésies. Tome  
II. contenant ses Pièces de Theatre.

II. L'ANTI-ROUSSEAU par le *Poete sans  
fard*. A Rotterdam, chez Fritsch &  
Bohn. MDCCXII.

That is,

THE WORKS of Mr. Rousseau, or his  
*Poems and Plays, in two Volumes: To  
which is added a third Volume entituled,  
Anti-Rousseau. Rotterdam. 1712, in  
12mo. Vol. I. pagg. 560. Vol. II. pagg.  
480. Vol. III. pagg. 534. Sold by J.  
Moetjens, and M. C. Le Cene in the  
Strand.*

MR. Rousseau, being informed that some Booksellers of Rotterdam designed to print his Poetical Works without his Consent, has thought fit to publish at Soleurre an Edition of all the Verses composed by him. He declares in his Preface, that he has only left out the Translation of some Psalms, not so elaborate as his other Pieces, and thirty two Epigrams, which appear to him too free, though he believes they are not so bold as many other Works of that nature, written by several Persons of an undisputed Merit and Probity. The Rotterdam Edition is much larger: There are in  
it

## ART. 21. of L I T T E R A T U R E. 111

It many Pieces, which Mr. *Roussseau* disowns, as being very obscene, and reflecting upon Religion. We are told in the Advertisement prefixed to this Edition, that it contains CXXV Pieces, not to be found in that of *Solenne*, and among others, *The Unbeliever*, *The Franc* \*\*\* and the famous *Complets*, that have made so great a Noise at *Paris*, and for which Mr. *Roussseau* has been prosecuted and banished out of *France*.

I don't design to enlarge upon these three Volumes; and therefore I shall only give a general Notion of the Matters contained in them.

The First consists of Odes, Cantatas, Epistles, Miscellaneous Poems, Epigrams, Couplets, &c.

In the second Volume the Readers will find two Tragedies entituled, *Jason*, *Venus and Adonis*, and three Comedies, viz. *The Coffee-house*, *the Flatterer*, and *The Capricious Man*.

The third Volume is a Satyrical Work, consisting of Prose and Verse. The Author has inserted at the End of it all the Pieces relating to the Tryal above-mentioned. Here follows a Specimen of Mr. *Roussseau's* Poetry.

### A SACRED ODE

*Taken from the CXXXth Psalm.*

De profundis.

PRESSE' de l'ennui qui m'accable,

Jusqu' à ton Trône redoutable

J'ai porté mes cris gemissans.

Seigneur, enten ma voix plaintive,

Et prête une oreille attentive

Au bruit de mes tristes accens.

Si dans le jour de tes vengeances

Tu consideres mes offenses,

Grand Dieu, quel sera mon appui?

C'est à Toi seul que je m'adresse,

Et c'est en ta seule promesse

Que mon cœur espère aujourd'hui.

Oui!

Où ! je m'affure en ta clemence.  
 Si toujours plein de ta puissance  
 Mon zèle a soutenu ta Loy,  
 Dieu juste ! sois moi favorable,  
 Et jette un regard secourable  
 Sur ce cœur qui se fie en Toi.

Dès que paroitra la lumiere,  
 Jusqu'au temps où de sa carriere  
 La Nuit recommence le cours,  
 Plein de l'espoir que tu demandes,  
 Je t'adresserai mes offrandes,  
 Et j'implorerai ton secours.

Heureux ! puis que de nos souffrances  
 Par l'objet de nos esperances  
 Nous devons être rachetés,  
 Et qu'il nous permet de pretendre  
 Qu'un jour sa bonté doit s'étendre  
 Sur toutes nos iniquités.

### A S A C R E D   O D E

*Taken from the XCVth Psalm.*

Dominus regnavit : exultet terra.

**P**EUPLS, élevez vos concerts,  
 Poussiez des cris de joie & des chants de victoire :  
 Voici le Dieu de l'Univers,  
 Qui vient faire éclater son triomphe & sa gloire.

La Justice & la Verité  
 Servent de fondement à son trône terrible :  
 Une profonde obscurité  
 Aux regards des mortels le rend inaccessible.

Les éclairs, les feux devorans  
 Font luire devant lui leur flamme étincelante,  
 Et ses ennemis expirans  
 Laisent de leur supplice une trace sanglante.     Pleine

Pleine d'horreur & de respect  
La Terre a tressailli sur son antique voute :  
Les Monts fondus à son aspect  
Créurent pour s' échaper une brulante route.

De ses jugemens redoutés,  
Les Cieux, les justes Cieux ont été les Ministres,  
Et les Méchans épouvantés  
Ont vu de son courroux les épreuves sinistres.

Soiez à jamais confondus,  
Adorateurs imputs de profanes idoles,  
Vous, qui par des vœux defendus  
Honorez de vos mains les ouvrages frivoles.

Anges sacrés, divins Esprits,  
Adorez à jamais ces marques de sa gloire :  
Peuples élus, Mortels chers,  
Conservez de son nom l'éternelle mémoire.

C'est ce Dieu qui du haut des Cieux  
De l'Univers entier réglant les Destinées  
Voit briser ces fragiles Dieux,  
Jouïets infortunés des vents & des années,

Vous, qui vivez selon ses Loix,  
Méprisez des Méchans la haine & l'artifice :  
Celui, qui fait trembler les Rois,  
Detournera sur eux les traits de leur malice.

Guidés par ses vives clartés  
Vous marcherez sans trouble au milieu des tenebres.  
La gloire & les felicités  
Feront compter vos jours entre les jours, celebres.

Que les bienfaits de l'Eternel  
Soient à jamais gravés dans le cœur des Fideles,  
Et qu'un hommage solennel  
Fasse éclater par tout ses Grandeurs immortelles.



ARTICLE XXII.

CHRISTOPHORI CELLARII Dissertationes Academicæ varii argumenti, in summam redactæ cura & studio Jo. GEORGII WALCHII, qui & Dissertationem de Auctoris Vita & Scriptis, item Indices copiosiores adjecit. Lipsiæ, Sumptibus Jo. Lud. Gleditschii. Anno MDCCXII.

That is,

ACCADEMICAL DISSERTATIONS upon several Subjects by CHRISTOPHER CELLARIUS, collected in one Volume, and reprinted by JOHN GEORGE WALCHIUS, who has prefixed to them an Account of the Author's Life and Writings. Leipfick, 1712. in 8vo. pagg. 860. Sold by Paul Vaillant in the Strand.

THE late Mr. Cellarius was born at Smalcalde the 22d of November 1638, and departed this Life the 4th of June 1707, at Hall, where he was Professor of Antiquities and Eloquence. He publish'd, besides the Dissertations, contained in this Volume, some Pieces concerning the Roman Literature; several new Editions of Ancient Authors illustrated with his own Notes; some Historical and Geographical Books; others relating to Oriental Learning; &c. An exact Catalogue

Catalogue of all those Writings has been inserted in the Author's Life. The most considerable Work of M. Cellarius is his ancient Geography in two Volumes in 4to reprinted at Amsterdam some Years ago. He designed to put out the Geography of the middle Ages; but the Publick has been deprived of such a useful Work by the Death of that learned Man.

It were an easy thing to fill up two or three Sheets with an Account of these Dissertations; but I very much question whether the Readers would approve of it. I shall only insert here the Titles, that the Readers may know the Subject of those Discourses, and have recourse to them upon Occasion.

1. *De Imperio Palmyreno.*
2. *De Cn. Pompeii M. Expeditione Judaica, sive initio ablati ab Juda Sceptri.*
3. *De Principio Regnorum & Historiarum contra Ctesiam: Cuiusdam de Assyriorum Medorumque, nec non Babyloniorum, Regibus.*
4. *De Silio Italico, Poeta Consulari.*
5. *De Origine Linguae Italicae ex Barbarorum incur- sionibus nata.*
6. *De Gente Samaritana ejusque ceremoniis.*
7. *De Amoenitatibus Historicis & Geographicis ex Itineribus S. Pauli Apostoli collectis.*
8. *De Joanne Baptista.*
9. *De Captivitate Babylonica.*
10. *De vitio Propædæmatum, hoc est, Philologiae & Philosophiae.*
11. *Vindicia Fl. Josephi, sive Historia Herodum contra Joannem Hardanum.*
12. *De Originibus & Antiquitatibus Medicis.*
13. *De LXX. Interpretibus.*
14. *De Primo Principe Christiano.*
15. *De Studiis Romanorum Literariis in Urbe & Provinciis.*
16. *De Joannis Baptistae Carcere & Supplicio.*
17. *De Vigilis & Lucubrationibus Veterum.*
18. *De Septem Ecclesiis Asiae in divina Apocalypsi memoratis, earumque occasione, de Exilio Joannis Apostoli.*

19. *De Fatis Linguae Latinae.*
20. *De Cimbris & Tentonis primis Romanorum ex Germania Hostibus.*
21. *De C. Julii Caesaris adversus Ariovistum aliosque Germanos gestis bellis.*
22. *De Claudii Drusi Expeditionibus, maxime Germanicis.*
23. *De initiis cultioris Germaniae.*
24. *De Neronis Claudii in Rempublicam & Ecclesiam sevitia.*
25. *De Magis ex Oriente Stella duce Betlehemum profectis.*
26. *De Germanico Caesare Tiberii F. Augusti Nep.*
27. *De Poëtis Scholæ Publicæ utilioribus.*
28. *De solutæ orationis Scriptoris Scholarum usui publico commendandis.*
29. *De S. Pauli Apostoli Romana Civitate.*

Two Dissertations, written by two other Authors, have been inserted at the End of this Volume. The first concerns the Destruction of Sodom, *De Excidio Sodomæ.*

The second is entituled, *De Pathmo Lutheri, in Arce Warteburg prope Isenacum, adversus Cardinal. Pallavicinum.*



## A R T I C L E XXIII.

### L O N D O N.

**T**HE following Poem has been newly publish'd.

**CALLIPÆDIA**, a Poem in Four Books. With some other Pieces, viz. I. An Epistle to (a States-man) Eudoxus, supposed to be written about the Year 1646. II. A Panegyricall Elegy on the Death of Gassendus, the celebrated Astronomer and Philosopher. All written in Latin by Claudius Quillet, and translated into English by N. Rowe, Esq; To which is prefixed Mr. Bayle's Account



*Account of the Author's Life and Writings.* London: Printed for E. Sanger and E. Curl in Fleetstreet. 1712. in 8vo. Price 4s.



## ARTICLE XXIV.

*A VOYAGE to the South-Sea, and round the World, performed in the Years 1708, 1709, 1710, and 1711, by the Ships Duke and Dutchess of Bristol. Being a Continuation of the Voyage from California, through India, and North about into England. The Description of all the American Coasts along the South-Sea, with above 300 Bearings of the Land, the Principal Harbours, and three large Charts, all taken from the Spanish original Draughts, never before printed. With a Table of Latitudes and Longitudes of all Places from California to the Streights of Magellan. To which is prefixed an Introduction, wherein, besides other material Particulars, is an Account of the Cargo of the Acapulco Prize, of the Commodities the West-Indies are furnish'd with, by way of Trade, from the several Parts of Europe, and what Returns come from thence. Vol. II. and last. By Captain EDWARD COOKE. London. Printed by H. M. for B. Lintott and R. Gosling*

in Fleetstreet, A. Bettefworth on London-Bridge, and W. Innys in St. Paul's Church-yard. MDCCXII. In 8vo. pagg. 328.

BEFORE I proceed to give an Account of the Second Volume \* of Captain *Cooke's* Voyage, I must inform the Readers, that the Author has inserted in his Introduction, 1. The Particulars of the Cargo of the *Acapulco* or *Manila* Ship, taken in the *South-Sea*. 2. A complete List of all the Commodities transported from several Parts of *Europe* into the *Spanish West-Indies*. 3. Another List of the Commodities brought from the *Spanish West-Indies* into *Europe*. 4. A more Particular Account of the Manner how *Alexander Selkirk*, an *Englisbman*, lived Four Years and Four Months in the Isle of *Juan Fernandes*. Captain *Cooke* has enlarged upon this Head, to satisfy the Curiosity of some Persons, who wonder that such an Event should have been mentioned only by the by in the first Volume. " To " hear (*says the Author*) of a Man's living so long alone " in a desert Island, seems to some very surprising; and " they presently conclude he may afford a very agreeable Relation of his Life: when in Reality it is the " most barren Subject that Nature can afford. — " Is he a natural Philosopher, who, by such an undisturbed Retirement, could make any surprising Discoveries? Nothing less. We have a downright Sailor, " whose only Study was how to support himself, during his Confinement; and all his Conversation with " Goats".

When the *Duke* and *Dutchess* Frigates came up to the Isle of *Juan Fernandes*, there appeared on the Shore a Man waving a white Flag. Some Officers coming near the Shore, heard him speak to them in *Englisb*. He shewed them a good Place to Land, and then ran

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\* See an Account of the first, in the fourth Volume of these Memoirs, Art, LXVII, and above Art. IX.

along

along the Shore, in sight of the Boat, *so swiftly, that the Native Goats could not have out-stripp'd him.* He saluted the New-comers with great Joy, being satisfied they were *English*, and invited them to his Habitation. The way to it being very troublesome, Captain Fry was the only Person who bore him Company. The Captain having with much Difficulty climbed up and crept down many Rocks, came at last to a pleasant spot of Ground full of Grass, and furnish'd with Trees, where he found two small Huts indifferently built: One of them was the Lodging Room, and the other the Kitchen. There was in the Kitchen a Pot or Kettle to boil Meat, which *Alexander Selkirk* had carried ashore from his Ship: The Spit was his own handy-work, of such Wood as grew in the Island. His Bed, raised from the Ground, on a Bedstead of his own contriving, consisted of Goats Skins: Therest was suitable to the Habitation. There was about it a parcel of Goats, which he had bred up tame, having taken them young; they served to supply him upon Occasion, when he wanted wild Goats.

*Alexander Selkirk* gave the following Account of his manner of living in that Island. Having taken with him from aboard the *Cinque Ports* Galley, to which he belonged, all the Necessaries he wanted to provide for a Subsistence in such a desert Place, he was at first obliged to feed upon *Seals*, and such other Fish as he could get along the Shore; which proving a course Diet, put him upon a necessity of looking out for some Variety. There were Goats enough; but the Difficulty was how to catch them among the Rocks and Mountains; for tho' they were shot, they would sometimes make their escape into Places, where they could hardly be found. Hunger, the Mother of Invention, made him try all manner of Expedients for the Support of Nature. He used himself to running, and scrambling among the Rocks, till some of the tender Kids fell a Prey to him; and by a long Practice he became such a mighty Runner, *that the most nimble Goats could not escape him.* He knew all the By-Ways and Paths on the Mountains, could trip from one Rock to another, and let himself down the dreadful Precipices.

Being arrived to this Perfection, his Life began to grow easier, as having Fish and Flesh for his Table. He wanted Bread; but Nature and the *Spaniards* had in some measure supplied that Defect: Nature by furnishing the Cabbage Tree (described in the 1st Volume;) and the *Spaniards*, who first inhabited that Island, by leaving there the Seeds of Turnips, and several other Roots, which have since remained in the Ground. The Island afforded him fresh Water to quench his Thirst. Such were the Provisions of *Alexander Selkirk*. He had an Ax and some other Tools, and great plenty of Wood. One Day, as he was hunting a Goat, he fell into a Precipice; but quickly recovered of his Bruises. He is now in *England*.

This Second Volume consists of Two Parts. The first is a Continuation of the Author's Voyage, from *California* into *England*.

I. *January 10, 1709-10*, Captain *Cooke* departed from *Puerto Seguro* in *California*, and arrived the 11th of *March* at the Isle of *Guam*, one of the *Ladrones*. Those Islands were discovered by the famous *Magellan*, who was the first that sailed through the Streight of his Name into the *South-Sea*. He gave them the Name of *Ladrones*, because the Natives coming aboard his Ships, stole all the Iron Tools they could get, and then leap'd over Board. The *Spaniards* call them the *Marian Islands*. The Isle of *Guam* is about ten Leagues in Length, and six in Breadth. It is very fruitful, and abounds with Cattle, Fowl, and Fish. There are two Churches in it, and three Jesuits, who instruct the *Indians* in the Christian Faith. This Island, and that of *Sarpana* \*, are at present the only Isles of the *Ladrones* inhabited by the *Spaniards*, for these forty Years past, to supply their Ships, trading from *New Spain* to the *Philippine Islands*, with Provisions and Refreshments.

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\* Eight Leagues distant from the Isle of *Guam*.

The *Spaniards* of *Guam* say, that one of their Ships, sailing formerly from *Manila* for *New Spain*, discovered several Islands very pleasant, and abounding with Gold, Amber-gris, and other valuable Commodities, and gave them the Name of *Solomon's Islands*. They add, that several Ships have been sent out in quest of those Islands, but could never find them again; and some *Paraos* (a sort of Boats) which have ventured upon the same Discovery, not knowing how to steer, when out of sight of Land, have never more been heard of. "The aforesaid Ship, having been drove by stress of Weather upon an Island, it appeared that the Agitation of the Vessel had removed all the Earth from about the Hearth of the Furnace, which was supplied with some taken from the said Island. When this Ship arrived at *Acapulco*, removing that Earth, they found under it a Mass of Gold, which the violent heat of the Furnace had melted, and separated from the Earth. The Commander, surprized at this unexpected Accident, acquainted the Vice-Roy of *Mexico*, and he the King, who fitted out some Ships to find the same Island. They kept to the Southward of the Line, and could not find it, only one of those five Ships returning home to *New Spain*".

The Natives of the Isles of the *Ladrones* are well shaped: Men and Women go stark naked, but those who live among the *Spaniards*, cover their secret Parts. Some have no Notion of a Deity: most of them worship the Sun, and several other Creatures, according to every Man's particular Fancy. A Ship comes once a Year to the Isle of *Guam* from *Manila*, to supply the *Spaniards* with all Necessaries.

The 21st of March Captain *Cooke* left the Island of *Guam*, and sailed for *Batavia*. The 14th of April we perceived (says he) several Spouts, which came very near our Ship, looking like boiling Water, smoaking in a Circle, drawn up into the Air; and when it comes near a Ship, for want of the Moisture it sucks, breaks, and may be of bad Consequence to the Decks, Masts, Sails, and Rigging, if not prevented. Besides that, it is reputed very unhealthy, by reason of its hot Sulphurous Smell. When these Spouts come near

"near a Ship, we commonly fire Shot to break them, as the *Dutchess* did, the Day before, at two, which were just under my Stern, and broke one of them; for I could not bring any of my Guns to bear upon them, and therefore clu'd up my Top-Sails, and put the Ship before the Wind; which is the best way to receive least Damage, when they cannot be broke. It commonly proves bad Weather after these Spouts".

Our Author gives us a short Account of the *Momous*, and of some Islands in the *East-Indies*. The Isle of *Gilolo* is very large: The Capital City has the same Name; which is also the Name of a Kingdom. The Inhabitants are *Mahometans*. *Mindanao* is one of the *Philippine Islands*, and the largest next to that of *Luzon*, where is the *Spanish* chief Town of *Manila*. The Isle of *Mindanao* is about three hundred Leagues in Circuit. Most of the Inhabitants are Heathens about the Mountains, and *Mahometans* along the Sea-Coast, except on the North Side, where the *Spaniards* have converted many of the Natives to Christianity. The King of *Mindanao* is tributary to *Spain*. "The *Mahometans* know very little of their Religion; and the Idolaters are a brutal sort of People. There is on the Mountains a breed of perfect Blacks, who are scarce a Degree above Beasts. These, and many other of the Natives, go stark naked, and delight in being below Men, for the so much admired sake of Liberty".

The *Philippine-Islands* are so many, that 'tis no easy thing to fix their Number: They lye from 5 to 20 Degrees of Northern Latitude; "not to extend them, as some have done, to include *Celebes*, and many others, which cannot properly belong to them". *Luzon*, the largest of the *Philippine-Islands*, was subdued in the Year 1543 by *Michael Lopez de Legaspi*: Others were afterwards conquered by degrees, and the last Conquest was that of *Mindanao*, which *Don Sebastian Hurtado de Corcuera*, Governour of the *Philippines*, began to reduce in the Year 1635. The Author has inserted in this part of his Book a short Account of the constant Trade between those Islands and *New-Spain*.

May

May 2, 1710, in the Morning, Captain *Cooke* saw a large Ring, like a Rain-bow, quite round the Sun; "We had often (says he) a Ring or Bus about the Moon, and seldom missed of hard blowing Weather soon after". The Author believes that the *West-Indies* are the worst Country in the World for Storms and Calms, and thick, rainy, unwholesome Weather.

The 29th of the same Month, a Present was sent to the King of the Isle of *Buton*. A Nobleman, who had neither Shoes nor Stockings, came the next Day to the *English* Commanders, and asked them how they durst come to an Anchor there without Leave from the great King of *Buton*. However they met with a civil Entertainment, and got as many Provisions as they could desire. The King of *Buton* has four Wives, and many Concubines: He always goes bare-footed and bare-legged. I omit several Particulars relating to the Court of that Prince, to whom about fifty Islands pay a yearly Tribute. The Inhabitants of *Buton* are all *Mahometans*.

The 20th of June, 1710, Captain *Cooke* came to an Anchor in *Batavia-Road*. "John Read, (says the Author) a young Man belonging to the *Dutchess*, venturing to swim, had both his Legs snapped off by a Shark, which at the second Bite, before we could get him aboard, took off the Bottom of his Belly, so that he was dead before we could take him up".

On the 14th of October, Captain *Cooke* left *Batavia*, and sailed for the Cape of Good-Hope, where he arrived the 23rd of December. The Author describes that Cape, the Town, Gardens, &c. and then gives us a short Account of the wild Inhabitants called *Hottentots*. He observes, among other things, that "they are not altogether ignorant of the Being of a Deity", whom they call the Great Captain, and say he is angry, when "there happens any Storm of Thunder and Lightning."

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\* Concerning the Religion of the *Hottentots*, see my Extract of *M. Ludolfus's* Life, in the first Volume.

"They

“ They pay some Worship to the Sun and Moon ; and  
 “ when she shines at Night, dance and revel, in Ho-  
 “ nour of her. Every Man has as many Wives as he  
 “ can maintain, which are debauched by others before  
 “ they marry them, &c.

Captain Cooke departed from the *Cape of Good-Hope*  
 the 6th of April 1711, and arrived in *England* the 2d of  
*October*.

II. The second Part of this Volume contains a De-  
 scription of the Sea-Coasts, Headlands, Soundings,  
 Rocks, Sands, Shoals, Bays, Roads, Harbours, Rivers,  
 Creeks, Ports, &c. in the *South-Sea* from *Californis*  
 to the Streights of *Magellan*. The whole has been  
 translated from the *Spanish Manuscript Coasting Pilots*.  
 This Book is adorned with several Cuts and Charts;  
 Besides, the Author has inserted at the End of it a Ta-  
 ble (taken from the same Manuscripts) of the Longi-  
 tudes and Latitudes of all the remarkable Places in the  
*South-Sea*.



## ARTICLE XXV.

ELIÆ CAMERARII Prof. Med. Ord.  
 Tubing. Conf. & Archiat. Wirtemb,  
 DISSERTATIONES TAURINENSES  
 EPISTOLICÆ, Physico-Medicæ. Ad  
 Illust. Ital. ac German. quosdam Medi-  
 cos Scriptæ, continentes Annotationes  
 in varia Modernorum, Dn. de Noues  
 cumprimis, ac Dn. Woodward Scripta  
 atque Experimenta. Tubingæ, Im-  
 pensis Joh. Georgii Cottæ. Anno  
 MDCCXII.

That



That is,

**DISSERTATIONS** upon several Subjects relating to Physick and Natural Philosophy, in several Letters from Turin to some Eminent Physicians of Italy and Germany, containing Observations upon the Writings and Experiments of some Modern Authors, particularly of Dr. Woodward, and Mr. De Noues. By ELIAS CAMERARIUS, Professor of Physick at Tubingen, and chief Physician of Wirtemberg. Tubingen. 1712. in 8vo. p. 376. Sold by J. Moetjens and M. C. Le Cene in the Strand.

**D**R. Camerarius has lately made a considerable Stay at Turin, where he attended upon the Hereditary Prince of Wirtemberg, as his Physician. It is from that City, that he writ the several Letters contained in this Volume.

I. The first concerns Magick, and was occasioned by a horrid Attempt of a Prisoner at Turin, who knowing that Criminals are set at Liberty upon the Accession of a new Prince to the Dominions of Savoy and Piedmont, undertook to procure the Death of the Prince now reigning, by stabbing a Wax-Image, after he had made use of several superstitious Ceremonies, and even of a consecrated Host. That Man being convicted of his wicked Design, had his Flesh torn off with red hot Pincers; and then he was hanged and quartered\*.

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\* Another Man suffered the same Punishment at Turin for the same Crime sixty Years ago.

Our

Our Author enquires whether such wicked Operations can produce the desired Effect. Whereupon he observes what a vast Difference there is between our Age and former times. Formerly, says he, no body doubted of the Truth of Magick. On the contrary, such was the Credulity of those times, that they ascribed to the Magical Art every thing their Ignorance could not account for; but (continues the Author) since *Becker* † has been pleased to deny the Existence of the Devil, or at least to confine his Power, so far as to affirm that he cannot work upon Human Bodies, most People run into another Extreme: They disbelieve and laugh at all those Things, that are said of Magick and the Devil's Power.

*Dr. Camerarius* is none of those, who give no Credit to Magick. He acknowledges that there are many fabulous Stories relating to that Subject in many printed Books; but he cannot believe they are all false: Some (says he) are so well attested, that no body can deny them. He tells us that he has conversed with several learned Men, who did not believe that the Devil has the Power of inflicting Diseases; but they were at last convinced of the contrary by several undeniable Stories, which he communicated to them. I shall only mention one, of which our Author says he was an ocular Witness. A Girl of twelve Years of Age, being grown Epileptick, was tormented with such violent Convulsions, that a strong Man could hardly keep her from rushing out of her Bed. She frequently saw a certain Man, whom no body else could see, and dreadful Apparitions. After she had been sick for a long time, she began to complain of a great Pain about her Nostrils; and then several Feathers, and Threads, and other Nastiness came out of the Corner of her Eyes; besides, she threw up some Hair. That Girl had another Symptom, to which *Dr. Camerarius* was also present. She lay in her Bed, surrounded with many People: A Divine stood by her, and gave her now and then some Comfort in the midst of her Convulsions. When we looked upon her, says our Author, she was pretty quiet; but as soon as we turned our Heads, her Belly was

† A Dutch Minister of Amsterdam.

as violently struck, as if one of the strongest Men had struck her with the Palm of his Hand. The Violence of the Blow made her fly up into the Air, and cry out lamentably. This happened several times. Dr. Camerarius says that he carefully considered the Countenance of those who stood by, the Hands, and the Situation of the Girl, and how the Bed was made: In short, he was convinced that there could be no Cheat in the Matter. At last, the Girl recovered by the Help of Physicians, and she has enjoyed a perfect Health for many Years. The Author adds, that the History of this Disease appeared very wonderful to all those who heard it; especially, when he shewed them the Feathers, the Hair, the small Pieces of Almonds, &c. that came out of the Girl's Eyes and Nostrils.

Dr. Camerarius attacks the Free-Thinkers of our Age in the following Words: *Cur igitur (says he) consilium corruptum hunc judicem (rationem) viri tanto acanimo, statuentis, ne credant, si præditi (des Esprits forts?) Cur suam concipiendi vim regulam veram quæ fieri vel possint, vel nequeant, efficere non evadescunt? Plerumque enim reperiunt, hæc talia concipi non posse: cur vero æquanimiter hanc suam concipiendi impossibilitatem non ferant, quatenus absque in re aliis, obvis etiam aliquæ ordinariis objectis ipsomet agnoscunt, ac sentiant, ne minimi quidam graminis, multo minus insecti productionis modum, aut corpusculi illorum structuram, obfuscantem exilitatem, ac stupendum artificium concipere valentes, vel distinctam ejus habentes ideam. Scilicet major auctoritas est, majus operæ pretium, Deo in verbo suo loquenti contradicere.*

II. In the second Dissertation the Author treats of *Vipers*. He observes, that the Physicians of *Turin* look upon those Animals as the best Remedy to recover and keep up the Strength of sick People; that *Vipers* have a very small Transpiration; that they can live several Months without any Nourishment, as it appears from his own Experiments, and those of others. The famous M. Redi made the same Observation about other Insects, such as the *American Lizard*, *Scorpions*, &c. Whereas other Animals, that have not such

such a viscous Juice, die much sooner, if they want Food. The same Naturalist tells us, that Birds can hardly fast above twelve or thirteen Days, Eagles above twenty, and Dogs about twenty four or thirty. A Sable will live ten Days without eating, Land-Tortoises eighteen Months, Vipers ten Months, and an *African Lizard* eight Months.

The Air is so closely united with the viscous Juice of Vipers, that those Animals can live a long time without any External Air, even in the Pneumatick Engine. I have observed, says our Author, that the smallest Animals die in the exhausted Receiver, but I could never kill any Viper in it. Dr. *Camerarius* infers from these Observations, that the viscous Juice of Vipers, being full of Salt Volatile, closely united to it, must needs be very beneficial to those, who want to have their Blood recruited with Nutritive Particles: Which is the Reason why Broths of Vipers are so frequently used at *Turin*.

Our Author informs us that Mr. *Andry*, Surgeon to H. R. H. the Duke of *Savoy*, looking one Day upon his Vipers, and having touched one of them with a Quill, she rose up, and bit one of his Fingers in the Joynt. Mr. *Andry* took hold of her immediately, cut off her Head, ript up her Belly, swallowed her Heart and her Liver, took some other Antidotes, especially some Volatile Salt of Vipers, and then made a deep Scarification in his Finger. His Arm swelled, and he had no Rest in the Night; however he quickly recovered; and afterwards he used some Broth of Vipers, the better to drive away the Venom.

It is now generally believed, that the Venom of a Viper lies only in its Gums, as M. *Redi* shews by several Experiments. That Excellent Naturalist has also proved, that the same Juice of a dead Viper, though dried up and altered by the Air, continues to be a dangerous Venom. 'Tis a surprizing thing that such a subtil and dreadful Poison should do no Harm in the Stomach. Our Author ascribes the Reason of it to its being too much dissolved and weakened by the Mixture of other Juices, before it comes into the Blood. Dr. *Mead* is of another Opinion, in his learned Treatise of  
Poi-

Poisons; and Dr. *Camerarius* alledges some Reasons against it.

Vipers are not equally venomous in all sorts of Countries. The Author says that he made a Viper bite a Dog several Times; and yet the Dog never was the worse for it. Dr. *Baglivi*, and some other Writers, have observed that *Tarantula's* are not equally dangerous in all the Seasons of the Year, nor in all sorts of Places. There is a great Difference between those of *Apulia*, *Naples*, and *Rome*. The same may be said of Scorpions. M. *Redi* maintains that those of *Italy* are not so venomous as those of *Africa*. Our Author takes from thence occasion to make several Observations upon Dr. *Mead's* Treatise above-mentioned, for which I refer the Readers to the Book it self.

*This Extract is continued, in Art. XXIX.*



## A R T I C L E XXVI.

### P A R I S.

THE new Edition of Father *Anselme's Genealogical and Chronological History of France*, is much more valuable than the first.

*Histoire Genealogique & Chronologique de la Maison Royale de France, des Grands Officiers de la Couronne, & de la Maison du Roy, avec les qualitez, l'origine & le progrès de leurs familles; ensemble les Statuts, & le Catalogue des Chevaliers, Commandeurs & Officiers de l'Ordre du S. Esprit; le tout dressé sur les titres originaux, Registres des Chartres du Roy, du Parlement, de la Chambre des Comptes, & du Chatelet de Paris, Cartulaires d'Eglise, Manuscrits & Memoires qui sont dans la Bibliotheque du Roy & autres. Par le Pere Anselme, Augustin Déchaussé. Revûe, corrigée, & augmentée par l'Auteur, & après son decès continuée jusqu'à present par*  
VOL V. K nn

*vue de ses Amis. Paris, par la Compagnie des Libraires.*  
Two Volumes in Folio, Pagg. 1784.

This History came out the first time in 1674, and was very much esteemed; but because such a Work may be continually improved, Father *Auselme* intended to revise it, and to publish a new Edition very much enlarged. Death prevented his Design. He desired one of his Friends to reprint that History with all the necessary Improvements. That Friend has been very careful to leave out all Mistakes, and to verify what had been advanced by Father *Auselme*: Besides, he has carried that History to this present time.

The first Volume contains an Account of the different Races of the Kings of *France*, from the Reign of *Pharamond* till now. This Account is attended with the most curious Historical Facts.

In the second Volume the Readers will find the History of the great Officers of *France*, and a full Account of every thing relating to the Order of the Holy Ghost.

All the Genealogies, contained in this Work, are grounded upon authentick Pieces. In short, Father *Auselme* and his Friend have omitted nothing to make this History as perfect as it could be.

Mr. *de la Motte* has published two new Odes. He began the first to ease the Grief of the Dauphin for the Death of the Dauphiness; and he was putting the last Hand to it, when he heard the lamentable News of the Death of that Prince. What he says upon this Subject is very pathetic.

O ciel! Quelles plaintes soudaines!  
Quels cris! Tous les yeux sont en larmes:  
Le sang s'est glacé dans mes veines:  
Je crains d'apprendre nos malheurs.  
L'esperance est-elle ravie?  
Te perdrons nous? Et pour ta vie

Fais-

Fais-je ici des vœux superflus ?  
 Aux larmes que je vois repandre,  
 Prince, je te dois trop entendre :  
 Je te console, & tu n'es plus.

The other Ode is a Picture of a good King. The Dauphin was so well pleased with that Piece, that he ordered Mr. de la Moshe to publish it. Here follow two Strophes of that Ode.

Mais sçavez vous, Maîtres du monde,  
 A quel prix vous regnez sur nous ?  
 Ce Dieu veut qu'un seul leur réponde  
 De la félicité de tous.  
 Il veut que vos Sujets tranquilles,  
 Pour vous, enfans toujours dociles,  
 Vous trouvent des Pères pour eux.  
 En vain portez vous le tonnerre ;  
 Vous n'êtes les Dieux de la terre,  
 Qu'autant que nous sommes heureux.

Que sur votre thrône placée  
 La Vertü commande avec vous ;  
 Pour la voir de tous embrassée,  
 L'exemple est l'ordre le plus doux.  
 C'est peu de proscrire le vice,  
 Aimez vous mêmes la justice,  
 Vous allez lui gagner les coeurs.  
 De la place anguste où vous êtes,  
 Vous commandez ce que vous faites,  
 Les loix ne sont rien sans vos moeurs,

### P A R I S.

THE Library of St. Genetieve being very much enlarged, since that of the late Archbishop of Rheims has been added to it; an Anonymous Person has undertaken to draw up the Catalogue of that great Collection of Books; and published a new Project relating to that Subject.

*Lettre à Monsieur l'Abbé \*\*\* sur un nouveau Projet de Catalogue de Bibliothèque. in Folio. Pagg. 8.*

K 4

The

The Author of this Project finds several Inconveniences in the Catalogues of *Draudius*, and of the *Bodleian* Library, in those of the Library of the Archbishop of *Rheims*, and of *M. Rostgaard*, and in that of the Library of the Abbot *Faultrier*, &c. He proposes a different Method to make his Catalogue as clear, short and exact as it ought to be, and desires the Learned to communicate to him their Thoughts in order to perfect his Bibliographical System.

## C A E N.

Yesterday I \* had an Egg of a Hen brought to me hard boiled. There was in it a Hair of a Horse's Mane, that made several Windings and Turnings in the White of the Egg, without getting into the Yolk. The thing appeared to me somewhat extraordinary; for that Hair must have got into the lacteal Veins, and then into the *Ductus Thoracicus*, from thence into the hollow Vein, and then into the Heart; and coming out of the descending Branch of the *Aorta*, it must have insinuated it self into the *Ovarium*. Which it could not do in a Cluster; and 'tis a hard Matter to apprehend how it could do it being stretched out, since the least Winding of the hinder Part must have stoppt the fore Part. It has still the same Elasticity, as any other Hair of the like Nature.



## A R T I C L E XXVII.

LA PERPETUITE de la Foy de l'Eglise Catholique touchant l'Eucharistie. Tome Quatriéme, contenant un examen particulier de la conformité de la doctrine

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\* Father *Aubert*, a Jesuit, Professor of *Mathematicks*.



des Grecs & de tous les Chrestiens Orientaux avec celle de l'Eglise Latine: Plusieurs nouveaux esclaireffements touchant les Auteurs & les faits alleguez dans les precedents volumes, & la refutation de tout ce qui a été objecté contre les Attestations & autres pieces qui y ont esté produites. A Paris, chez Jean Baptiste Coignard, Imprimeur ordinaire du Roy, & de l'Académie Française, rue St. Jacques, à la Bible d'or. MDCCXI.

That is,

*The constant Doctrine of the Catholick Church concerning the Eucharist. Volume IV. &c. Paris 1711. in 4to. pagg. 824. Sold by J. Moetjens, and. M. C, le Cene in the Strand.*

THE Real Presence and Transubstantiation have been for several Ages, and are still, the darling Doctrines of the Church of Rome. That Church does not scruple to teach and preach up Contradictions; and the Learned Dr. Clarke has lately observed that the Popish Schoolmen affected for the sake of Transubstantiation to make every thing look like a Contradiction. The Abbot Renaudot, well skilled in the Oriental Languages, undertakes to shew that the Greek and Eastern Churches believe the two Doctrines just now mentioned. If it be so, all that can be inferred from it, is, that Errors may easily be propagated, especially under an ignorant and superstitious Clergy. It were an improper thing to give an Account of a Book of this Nature; and therefore I shall confine my self to some

Observations relating to the present State of Christianity in the East.

The Eastern Churches, says the Author, were formerly torn by many Heresies; but 'tis certain that no other Heresies have remained in the East within these thousand Years and above, but those of the *Nestorians*, and *Jacobites* or *Monophysites*. All the Christian Churches, that are not Orthodox, may be comprehended under one of those two Sects. There are no *Arians* in the Eastern Churches; and all Christians profess to believe the Consubstantiality of the Son with the Father, reciting every Day the *Nicene Creed* in the Liturgy and in their private Prayers. There are no *Macedonians*, nor other Hereticks, who denied the Divinity of the Holy Spirit; for they all receive the Creed with the Additions made to it by the first Council of *Constantinople*. The Eastern Christians do hardly know the *Donatists*, *Novatians*, &c.

Some Vestiges of *Manicheism* may be seen still in the East, particularly in *Persia*, not among Christians, but among the Worshipers of Fire, called by the *Persians* *Ateche Perestan*, or *Guebres*, and among others. The *Druses*, and those who go by the Name of *Christians of St. John*, or *Assassins*, so frequently mention'd by our Historians, had also many Errors like those of the *Manichees*; but they were never looked upon as Christians; nay, the *Jews* and *Mahometans* had always an horror for them.

All the Eastern Christians are *Melchites*, *Nestorians*, or *Jacobites*. The Name of *Melchites* is given to all the Orthodox, who follow the Doctrine of the Council of *Chalcedon*; and in this Sense, not only the Orthodox *Syrians*, but also the *Greeks*, and all those who depend upon the *Greek Church*, are *Melchites*. The *Nestorians* are those who follow the Heresy of *Nestorius*, with a very small Alteration, ever since the Council of *Ephesus*. The *Jacobites* acknowledge but one Nature in Christ, and reject the Council of *Chalcedon*.

Our Author proceeds to give an Account of all the Eastern Churches, according to the Order of the Patriarchates.

The

The Patriarchate of *Constantinople* consists of a prodigious Number of Dioceses; and the Patriarch has a full Jurisdiction, not only in *Greece*, but also in *Muscovy*, *Colechis*, *Mingrelia*, *Russia*, the Country of the *Cossacks*, *Moldavia*, *Walachia*, and all other Countries, where the *Greeks* are settled.

The Patriarch of *Alexandria* is the first in the *Greek* Church next to that of *Constantinople*. His Jurisdiction reaches over all the *Greek* Churches in *Egypt*; but they are not so numerous as those of the *Coptes*, who have also a Patriarch, viz. the Head of the Sect of the *Jacobites*.

The *Jacobite* Patriarch has succeeded *Dioscorus*, who was deposed in the Council of *Chalcedon*; and because after his Death his Followers took care to elect Patriarchs of their own Sect; their Succession has never been interrupted to this present time. The *Greek* Patriarch of *Alexandria* has lost the greatest part of his Jurisdiction.

The Patriarch of *Antioch* had formerly a very large Jurisdiction in all the Country call'd the *Diocese of the East*, and over all *Asia*, as far as the *Indies*; but his power has been lessen'd many hundred Years ago: For there are now very few *Greek* Churches in those remote Countries, and they are the only Churches subject to the *Greek* Patriarch of *Antioch*. Besides that Patriarch, the *Syrian Jacobites* have one of their own Sect, whose Authority did formerly reach over all *Syria*, *Mesopotamia*, *Persia*, and other Provinces where there were Christians of his Communion; and he always kept a strict Correspondence with the Patriarch of the *Coptes*.

Besides the two Patriarchs of *Antioch*, viz. the *Greek* and the *Jacobite*; the *Maronites*, reunited to the Church of *Rome*, have one of their own, whose Authority reaches over the Churches of their Nation; but they are very few: The Popes have given him the Title of Patriarch of *Antioch*.

The *Nestorians*, before the Empire of the *Mahometans*, spread themselves into *Mesopotamia*, and were very numerous in that Countrey, because they made themselves Masters of the Famous Schools of *Edeffa* and *Nisibis*. They found a great Protection, and had

a full Liberty of professing the Christian Religion, under the last Kings of *Persia*, who received them into their Dominions, because they were in a manner proscribed by the *Roman Laws*. *Cosrou*, or *Cosroes Nuchironan*, under whose Reign *Mahomet* was born, proved one of their greatest Protectors. Thus they invaded the See of *Ctesiphon* and *Seleucia* of the *Parthians*. After the Destruction of the *Persian Empire*, the *Nestorians* being more powerfully supported by the *Mahometans*, invaded most of the Churches of *Mesopotamia*, and of the Neighbouring Provinces: They set up new Metropolitan Churches, and spread themselves all over the Upper *Asia*, and into the *Indies* and *China*. However, none of their Patriarchs did ever assume the Title of Patriarch of *Antioch*, or of any other Patriarchal Church.

In the next Place, the Abbot *Renandot* gives us a particular Account of the *Melchites*, *Nestorians*, *Jacobites*, *Coptes*, and *Æthiopians*.

The *Melchites* are those, who acknowledge two Natures and but one Person in Jesus Christ, in opposition to the *Nestorians*, who believe two Natures and two Persons, and in opposition to the *Jacobites*, who believe one Nature, and one Person. The Word *Melchites* signifies *Imperial* \*; and the Followers of *Dioscorus* gave that Name to the Defenders of the Faith of the Council of *Chalcedon*, pretending that they had betrayed their Conscience out of Complaisance to the Emperor *Marcian*, and that they had forsaken the Ancient Doctrine of the Church for Political Ends. All those who admit the Council of *Chalcedon*, are call'd *Melchites*, by the Eastern Christians. That word is hardly used but in the *Syriack* and *Arabick* Languages; which is the Reason why it frequently denotes those, who are call'd *Syrians* or *Surians* by many of our Authors, who writ since the *Crusades*. Those *Syrians* are Orthodox in their Doctrine concerning the Incarnation: They follow the Doctrine and Discipline of the *Greek Church*; but they perform divine Service,

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\* *Melk* or *Malk* signifies King and Emperor.

and administer the Sacraments in the *Syriack* Language.

The *Nestorians* are not ashamed to call themselves by that Name; but they appear more willing to be call'd *Christians of the East*. Father *Sirmond* has very clearly explained the *Nestorian* Doctrine in his Notes upon the V<sup>lth</sup> Book of *Facundus*. "Nestorius (says he) duas in Salvatore nostro personas fingebat; non enim eundem credebat esse Deum, quem hominem, sed alium filium Dei, alium filium Mariæ. Mariam non esse Θεοτόκον, sed χριστοτόκον, hoc est, non Deum peperisse, sed hominem: & Verbum filium Dei, non hominem ex Maria factum suscepta humana natura, sed in hominem ex Maria natum postea in Baptismo descendisse. Mariam denique templum Deo genuisse, non ipsum qui in templo habitat". *Elias*, Patriarch of the *Nestorians*, who died in 1189, composed an *Abridgment* of the Christian Religion according to the Opinions of his Sect, wherein he speaks thus about the Mystery of the Incarnation. The *Nestorians*, says he, believe that the Union of Christ's Divinity with his Humanity, is an Union of Will, Operation, and Benevolence. For the Divine Word is perfect in his Nature and Person. The Human Nature, united to him, is likewise a perfect Humanity in its Nature and Person; Neither of them is changed, and undergoes any Alteration. Therefore there are two Persons in Jesus Christ, and two Natures united by Operation and Will.

The same Author, in a Dialogue about the Christian Religion with a *Vizir*, named *Abulcacer El-Mogrebi*, gives the following Answer to his Questions concerning the different Opinions of Christians about the Mystery of the Incarnation. Our Faith, says *Elias*, is very different from that of the *Melchites* and *Jacobites*. For the former believe, that there are two Substances, or two Natures, and one Person in Jesus Christ; and the *Jacobites* believe one Substance and one Person. And therefore they are obliged to acknowledge that the Word, which is the Eternal Son, is united to the Man born of the Virgin Mary, by a natural Union, like that of the Soul and Body; or by an Union of Composition, like that of Iron with Wood in some Work; or by an Union of Mixture: Which is the Reason why they reject our Explication. Here fol-

lows

shows another Passage of the same *Elias*: *That Descent or Inhabitation of God, is of Glory, Benevolence, and Will, and not according to the Essence or Substance.* Thus, says he in another place, *The Eternal Son is united with the Man born of Mary, and is become one Christ and one Son by an Union of Will; by Conjunction and Dignity, and not according to the Nature or Person.* And to shew that he meant no other Union, having observed that Christ calls himself *the Son of God*, he answers, that according to the *Styl*e of the Holy Scripture those Words ought to be understood of the infinite Excellency communicated to the Man Jesus Christ, by such an Union as has been just now explained, and not otherwise. The only Difference observable among the Nestorians, is, that some say the Son of God was united with the Son of Mary by that Inhabitation above-mentioned, as soon as he was born; whereas others maintain that he remained like other Men till his Baptism; that the Holy Ghost came then upon him, and that when these Words were heard, *this is my Beloved Son*, &c. he was made Son of God.

The same Nestorian Patriarch, in order to prove that Christ is only God metaphorically, and by the Fulness of Grace proceeding from the Inhabitation of the Word, whereby he was raised above all the Prophets, and the most Excellent Creatures, quotes the following Passages of the Alcoran, where he is call'd *the Word of God*. *Jesus the Son of Mary is only the Spirit of God, and his Word, who came down upon Mary.* And in another place: *O Jesus, Son of Mary, I shall fulfill my Promises relating to thee, and I shall raise thee to the highest Degree of Honour and Dignity.* And then the Patriarch adds: *Therefore as the Humanity of Jesus was raised to a Perfection superior to that of all other Creatures, and which no other Man ever had; it was necessary that the Inhabitation of the Creator, his Descent upon him, and his Manifestation in him, should also have a supreme Degree of Perfection, as it is said in the Alcoran: I shall raise thee to my self, and not only to Heaven.* Thus what we read in the Gospel, *Thou art my beloved Son*, in whom I am well pleased, and in the Psalms, *The Lord hath said unto me, Thou art my*

my Son, this Day have I begotten thee, *ought to be understood so, as to signify that he has been raised to a Supreme Dignity.*

The Abbot *Remondet* observes upon this Passage, that it is a horrid thing for Christians to stiege the Authority of the false Prophet *Mahomet*; in order to explain the Mystery of our Salvation; and to use the Words of that Impostor, which cannot be taken in the Sense he bestows upon them, without destroying what we believe concerning the Trinity. But *Elia* (continued the Author) is not the only Nestorian guilty of such an impious Thing. *Amrou*, another Divine of the same Sect, having explain'd the same Doctrine in a long Discourse, and laid down, that Christ must needs be call'd the Son of God upon much better Grounds than the Saints and Prophets, by reason of his Union with the Word, being fill'd with his Godhead in a more excellent Manner than any other Creature, adds, that this great Truth concerning the infinite Dignity of Jesus Christ, was unknown to the greatest part of the Arabians, till the coming of *Mahomet*, who bore witness to the Truth concerning the Manifestation of Jesus Christ, his miraculous Birth, his Miracles, and his Resurrection. Our Author observes, that the same Doctrine of the Nestorians appears, not only in their Theological Writings, but also in the Persian Paraphrases upon the Holy Scripture to be found in their Lectionaries: In one of these Books, these Words *aquam se faciens Deo*, are thus explained, equal to God, in Power, Dignity, and Operation, by the Union with the Eternal Word.

If it be considered that the *Mahometans* made their first Conquests in Syria and Persia, which were full of Nestorians, one may easily apprehend why the Notions of the most ancient *Mahometan* Writers concerning the Person of Jesus Christ, are more agreeable to the Doctrine of that Sect, than to that of other Christians.

The Nestorians perform divine Services every where in the Syriack Language.

The Sect of the Jacobites has been and is still very numerous. They are also call'd *Monophysites*, because they

they acknowledge but one Nature in Christ. We find in the *Greek* Historians that the *Jacobites* were so call'd from one *James*, surnamed *Zanzale*, or *Bardai*, according to the *Arabians*. This *James*, whose Memory is in great Veneration among them, was privately ordained Archbishop by the Bishops of his Sect who were Prisoners, pursuant to the Edicts published by the Emperors against Hereticks; and then having received a full Authority from them, he went into *Syria*, *Mesopotamia*, and other Provinces, where he ordained so many Bishops, Priests, and Deacons, that those of his Communion were call'd *Jacobites* from him. They profess to follow the Doctrine of *Dioscorus* Patriarch of *Alexandria*, of *Severus* of *Antioch*, and of *James* just now mentioned: They pronounce *Anathema* against *St. Leo*, and the Council of *Chalcedon*, and believe but one Nature, one Person, and one Will in Jesus Christ. The Readers will find here several Passages quoted by the Abbot *Renandot*, to shew that this is the Doctrine of the *Jacobites*. Their Church has a large extent, and is distinguish'd by several Languages. The most considerable is that of the *Coptes* or *Egyptians* depending from the Patriarchs of *Alexandria*, Successors of *Dioscorus*, who was deposed by the Council of *Chalcedon*. When *Dioscorus* was banish'd, the *Egyptian* Bishops refused to submit to him that was put into his room: After his Death they elected *Timothy*, and then others successively, till the time of *Benjamin*, under whose Patriarchate the *Arabians* made themselves Masters of *Alexandria*. The *Jacobites* look upon the Successors of *Proterius*, who was ordained in the room of *Dioscorus*, as Hereticks and Intruders. The *Coptick* Patriarch of *Alexandria* is the Successor of *Benjamin* and *Dioscorus*; whereas the *Greek* succeeds *Proterius* and other Orthodox Patriarchs.

The *Egyptian Jacobites* perform Divine Service in the *Coptick* Tongue. It is the ancient Language of *Egypt*, such as it was spoken before the *Greek* prevailed under the Successors of *Alexander*. 'Tis true, there are many *Greek* Words in it; but because they are construed according to the Genius of the Ancient Language,



guage, it ought to be look'd upon as an original Tongue. Most of those *Greek Words* are taken from Church-Books, especially from Liturgies and other Offices. The Characters are altogether *Greek*, except some few peculiar to that Language; and we know nothing of the Figures of the ancient Characters. When Father *Kircher* publish'd a Vocabulary, and some imperfect Grammars of that Language made by the *Arabs*, he undertook to prove that it was the ancient Language spoken in the time of the *Pharao's*, and that it would be of great Use to understand the Antiquities of *Egypt*, and to discover several Mysteries in the Inscriptions of the *Obelisks*. But 'tis certain that it can be of no manner of Use to that end; and that the most ancient Books, the Titles whereof have been inserted by that Jesuit, were never extant: 'Tis highly probable that some body imposed upon his Credulity. Hitherto we have had no Books written in the *Egyptian* Tongue, but what are Translations of the Holy Scripture, Liturgies, or Grammars, and Dictionaries.

That Language is still used in publick and private Prayers, and in Liturgies, and other Offices. An *Arabic* Version is generally to be found in *Coptick* Books, that the Clergy may be enabled by that means to understand a Language, which has been disused above a Thousand Years, and is only to be learn'd by Study. •

The *Coptes* hold Communion with the *Syrian Jacobites*, and with the *Ethiopians* and *Armenians*.

I shall, in the next Place, mention some Particulars relating to the Christians of *Æthiopia*. The *Ethiopians* were first converted to Christianity by *Frumentius*, in the fourth Century, as it appears from Ecclesiastical History: which is confirmed by the Tradition of *Æthiopia*; for, *Fremonatos* is the most ancient Bishop mentioned in the Books of the *Ethiopians*. There is nothing more to be found in Church-History concerning the Christianity of that Country, till the 522d Year of Christ. In process of time the *Jacobite* Patriarchs of *Alexandria* appointed a Metropolitan in *Æthiopia*, by which means the Christians of that Country became *Jacobites* or *Monophysites*.

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The Abbot *Renaudot* commends the Relation of *Æthiopia* written by *Alvarez*, and says that notwithstanding the Criticisms of some modern Authors, it is more exact than those that have been publish'd since. He excepts that of Father *Balthazar Tellez* printed in *Portuguese*. *M. Ludolfus's* \* Account of the Religion of the *Ethiopians*, appears very imperfect to our Author.

Here follows a short Account of their Belief. Their Translation of the Old Testament is only a Translation of the *Coptick* Version made from the *Greek*. They acknowledge the Authority of the Canons of Councils, of the *Apostolical Constitutions*, and of some others of a much later date, which they have in their own Language. Their Doctrine concerning the Trinity is very sound. As for the Mystery of the Incarnation, their Belief is the same with that of the *Jacobites*, and they have had the same Notion of it above a thousand Years. Our Author affirms that they believe the seven Sacraments of the Church of *Rome*, the real Presence, the Invocation of Saints, and other *Romish* Doctrines.

The *Ethiopians* renew Baptism on the Feast of the *Epiphany*. If a Child does not live forty Days, they let him die without being baptized. When they want Wine for the Celebration of the Eucharist, they infuse Raisins into Water, and then squeeze their Juice for the Consecration of the Calice. Their Liturgy is the same with that of the *Coptes*. They keep the Sabbath; and practise Circumcision, and some other *Jewish* Superstitions. Polygamy prevails among them. The Metropolitan, wrongly call'd the Patriarch, is the Ecclesiastical Superior of all *Æthiopia*, and answerable for his Conduct to none but to the Patriarch of *Alexandria*.

The Abbot *Renaudot* informs us, that he designs to publish a particular Dissertation concerning the Church of *Æthiopia*; wherein he will shew all the Mistakes of *M. Ludolfus*.

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\* In his *History of Æthiopia*, and his *Commentary upon that History*.

I must observe that the Author has been very careful to quote all along printed Books, and Manuscripts never yet publish'd. However, it is highly probable that if a Man of Sense and Learning, and able to speak the modern *Greek*, and the Languages of the *Nestorians*, *Jacobites*, *Coptes*, and *Ethiopians*, should travel into the East, and enquire into the Religion of the Eastern Churches, he would find several Mistakes in this Work; and a much greater Difference between those Churches and that of *Rome*, than what is here mentioned.

*Before I conclude this Article, I must inform the Readers that the Abbot Renaudot designs to put out the following Books, which will be very acceptable to the publick.*

*Dissertationes variae de Fide, Moribus & Institutis Ecclesiarum Orientalium.*

*Synopsis Historiae Patriarcharum Alexandrinorum à Divo Marco ad annum millesimum ducentessimum quinquagesimum.*

*Synopsis Historiae Patriarcharum Ecclesiae Nestorianae ad annum millesimum trecentissimum.*

*Liturgiae Coptitarum ex Copticis & Arabicis Exemplaribus Latine versae, cum Commentariis.*

*Liturgiae Syrorum Latine versae, cum Commentariis.*

*Tractatus de Ecclesia Aethiopica, above-mentioned.*

*Officia varia Sacramentalia Coptitarum, Syrorum & Nestorianorum Latine conversa cum Notis.*

*Dosithei Patriarchae Hierosolymitani Enchiridion Graeco-Latinum.*

*Græcorum Opuscula varia Latine versa.*

*The History of Saladin, Sultan of Egypt and Syria, taken from the Eastern Writers.*

*An ancient Journey into China by two Mahometans, translated from an Arabick Manuscript, with Notes.*

## ARTICLE XXVIII.

## P A R I S.

THE Abbot *de Tilladet* has published XXIV curious and learned Dissertations upon several Subjects relating to Religion and Philology, written by some learned Men of our Time, and never before printed.

*Dissertations sur diverses matieres de Religion & de Philologie contenues en plusieurs Lettres écrites par des personnes sçavantes de ce temps: Recueillies par M. l'Abbé de Tilladet. Paris. 1712. Two Volumes in 12mo. Vol. I. pagg. 438. Vol. II. pagg. 467.*

In the First Dissertation, M. *Huet*, heretofore Bishop of *Auranches*, examines the Opinion of *Origen* concerning the Invocation of Angels, and the Eucharist. He mentions several Texts of that Father relating to the Worship of Angels, and undertakes particularly to vindicate a Passage in the First Homily upon *Ezekiel*. He shews that St. *Jerom* is the Translator of that Homily, and of the others that are extant upon the same Prophet. Afterwards M. *Huet* justifies a Passage of *Origen* upon St. *Matthew's* Gospel, which concerns the Eucharist.

The Second Dissertation consists of two Letters; one of which was written by Mr. *Morin*, a Protestant Minister at *Caen*, and since Professor of Divinity, and of the Oriental Languages at *Amsterdam*; and the other by M. *Huet*. Both of them concern the Origin of the *Hebrew* Tongue. Mr. *Morin* endeavours to prove, that it is as Ancient as the World. On the contrary the Bishop maintains, that the *Hebrew* Tongue was the Language of the Land of *Canaan*; that when *Abraham*, who was a *Chaldaean*, and spoke the Language of *Chaldea*, came into the Land of *Canaan*, he found the *Hebrew* Tongue there; and was obliged to learn it.

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The Readers will find in the third Dissertation a Letter of Mr. *Benois*, heretofore Minister at *Alençon*, and now at *Delft*, concerning a Passage in the eighth Chapter of *Nehemiab*; an Answer of a Jesuit to that Letter; and a third Letter written by M. *Huet* upon the same Subject.

In the Fourth Dissertation, inscribed to Father *Poussines* a Jesuit, Mr. *Huet* shews that he was not mistaken when he asserted in his *Demonstratio Evangelica*, that *Casaubon* and *Scaliger* have maintained after *Nicolaus Damascenus*, *Strabo* and *Josephus*, that *Herod the Great* was not a Foreigner.

The Fifth Dissertation contains a Confutation of two Pieces publish'd by Mr. *Toland*, and entituled, *Adeis-Jdemon*, and *Origines Judaica*.

M. *Huet* undertakes to shew in the sixth Dissertation, that his affirming that most of the Heathen Gods were Symbols of *Moses*, gives a noble Idea of the Religion of the true God, since it appears from thence that the Object of the Veneration of the most knowing Nations, was only a Servant of that God, whom the Christians worship.

The Seventh Dissertation is a short Letter, wherein the Bishop of *Auranches* does not approve the Opinion of a Curate, who believed that the Text of the Scripture has been corrupted in all those Places, that differ from the Quotations of the Fathers.

The Eighth Dissertation is a Confutation of Mr. *Perrault's* Censure upon the Ancients.

In the Ninth, M. *Huet* shews that *Apollo* and the Sun are one and the same Deity.

*This Account will be continued in Art. XXXI.*

## L O N D O N.

THE following Book is newly come out.

*Some Instances of the Defects and Omissions in Mr. Whiston's Collection of Testimonies from the Scriptures and the Fathers, against the true Deity of the Son, and of the Holy Ghost; and of misapplying and misinterpreting divers of them. By Dr. Grabe. To which*

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is premised a Discourse, wherein some Account is given of the learned Doctor, and of his MSS. and of this short Tract found among his English MSS. By George Hickes, D. D. London: Printed by W. Bowyer, for Henry Glanville, at the Half-Moon in St. Paul's Church-yard. 1712. In 8vo. Pagg. 77, and 30.

I. Dr. *Hickes* bestows a great Encomium upon the late Dr. *Grabe*. "Though I always thought (*says he*) "Dr. *John Ernest Grabe*, while he lived, the greatest "Divine I ever had the Happiness to converse with; "yet after I had viewed the MSS he left behind him, "I perceived he was a greater Master, than before I "apprehended he was. And in truth, I can compare "him to nothing more aptly, than to a great and mighty Prince, who dying, leaves behind him many "Plans of noble and curious Buildings; Foundations "of others; others erected above Ground; some half, "others almost, and others perfectly finished. Such "are the Remains left us by this great Master-builder". These Words must needs raise the Curiosity of those Readers, who have not seen this Book; which is the Reason why I shall not insert here the Catalogue of Dr. *Grabe's* Manuscripts. I shall only observe that among his Plans, there is one entitled, *Anglicana Ecclesia Prærogative præ aliis Protestantium cælibus in Præxi & Doctrina præcipua*. The Argument of the sixth Chapter runs thus; *In moderatiōe, quæ in formandis Articulis Fidei sive Doctrinæ Anglicanæ est adhibita, indeque pendente majori conscientia libertate*. I must also observe, that among Dr. *Grabe's* Manuscripts, there are some written against the Errors and Corruptions of the Church of Rome. One of them is entitled, *Romana Ecclesiæ & Ethnica Religionis similitudo & convenientia*. Dr. *Grabe* had a singular Esteem for the Church of England, and upon his Death-bed, he desired it might be known that he died in her Faith and Communion, which he thought a pure and a sound Part of the Catholick Church.

The Readers will find in the remaining Part of Dr. *Hickes's* Discourse, several Passages of the Primitive Fathers alledged against Mr. *Whiston*, and explained by the learned Author.

II.

II. I shall only take notice of two Things in Dr. *Grabe's* Discourse. 1. He blames Mr. *Whiston* for laying aside the Testimonies of *Clement Alexandrinus* and *Tertullian* \*. 2. He makes a remarkable Observation upon the *Hypotyposes* of the former. *Photius*, who had read that Work, tells us that there were in it many absurd and extravagant Doctrines, altogether inconsistent with the other Writings of that Father. Whereupon Dr. *Grabe* observes that *Clement*, in the fourth Book of his *Stromata*, pag. 475. where he mentions his Design of Writing those *Hypotyposes*, says that he would also insert in them the Opinions of Heterodox Writers, and confute them. Now, says Dr. *Grabe*, *Photius* who read, or rather ran over so many Volumes, did not perhaps carefully distinguish what *Clement* spoke according to his Mind, from the Heretical Doctrines mentioned by him: Which is the more likely, because such a Distinction cannot easily be made in the Writings of that Father. I think one might infer from thence, that the Patriarch *Photius* made his Extracts of Books very hastily; and consequently that he is not always to be depended upon. Dr. *Grabe* adds, that whoever peruses *Clement's Stromata*, will frequently find it a very difficult thing to distinguish his Words from those of the Authors quoted by him.

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\* Dr. John Edwards, and Dr. *Grabe*, blame Mr. *Whiston*, for slighting the Testimony of *Tertullian*: On the contrary, *Oecolampadius* found fault with *Servetus*, because he expressed a greater Esteem for that Ancient Writer, than for all the other Fathers of the Church, as I have observed in my Account of *Servetus's* Life.





## ARTICLE XXIX.

*A FURTHER Account \* of Dr. CAMERARIUS's Dissertations upon several Subjects relating to Physick and Natural Philosophy.*

III. **D**R. *Camerarius* acknowledges, that Mechanical Principles are sometimes of great Use in Physick and Natural Philosophy: But he blames those, who pretend to explain Mechanically *all* the Operations of Nature, and *all* the Functions of the Human Body; and he believes they often miscarry in such an Undertaking. To give an Instance of it, he examines the Observations of Dr. *Mistichelli*, a Roman Physician, upon a monstrous *Fœtus*. A Woman of thirty Years of Age, being with Child at *Rome*, felt such a violent Pain in her Belly, that she thought she should die. Her Pain abated some few Days before her Delivery; and at last on the 25th of *June* 1699, she brought forth a very sound Girl, and quickly after another *Fœtus* about a Foot long, which being dead came out with the *Placenta*. It was a Male Creature, wrinkled all over the Body, very much like a Lion, and altogether monstrous. Dr. *Mistichelli* undertook to explain the Formation of that Monster by the Laws of Mechanism, and ascribed it chiefly to the violent Motions and Kickings of its Sister. Our Author answers all the Reasons alledged by that Physician, and rather chuses to have Recourse to the strong Imagination of the Mother, who had continually before her Eyes a Chest supported by two Lions.

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\* The first Account may be seen above, Art. XXV.

IV.



IV. The next Dissertation contains several Observations relating to Chymistry.

V. In the fifth the Author shews how dangerous it is to travel over the great *Mount St. Bernard*, especially in the Winter, and in the Spring, by reason of the vast Heaps of Snow that fall from the Mountains. There is hardly any Village at the Foot of that Mountain, but what has lost somebody by such an Accident, tho' the Monks who live upon the Top of it, and all the Country People round about, are obliged to afford Travellers and Passengers all the Assistance they are capable of. Three Years before Dr. *Camerarius* writ this Letter, a Courier going over that Mountain, was overwhelmed by a prodigious Heap of Snow, and fell into a Precipice. Our Author saw the Place where he lay still, on the 4th Day of *August*, tho' all possible Endeavours had been used to find him out, the more because he had with him several Jewels, Gold-Watches, and other things of great Value. At last, the Heat having sunk the Snow lower than the Year before, the dead Body was found and taken up: It proved very sound and free from Corruption.

Another Courier was more fortunate; for tho' a vast Heap of Snow threw him into a Precipice, his Bag made a kind of Arch in the Snow, by which means he continued to breathe, and sixteen Hours after the Monks took him out alive; but his Horse died. The Author takes Occasion from thence to observe, that dead Bodies are much better preserved by cold Weather and Snow, than by any embalming. The Writers of the Church of *Rome* mention several Saints, whose Bodies have remained uncorrupt for several Ages. They tell us, that *Francis* of *Assisi* is to be seen still in a Vault, standing and leaning upon a Stick; and that a Pope having desired that Saint to reach his Foot to him, that he might kiss it, *St. Francis* granted him his Desire; but the Pontiff died soon after. From that time it is generally believed, that no body can see that Saint and live. Dr. *Camerarius* observes, that some Places have naturally the Virtue of preserving dead Bodies

from Corruption. A Vault in a Church at *Bremen*, and the *Carnel-Houses* of the *Franciscans* at *Toulouse*, and of the *Capuchins* at *Palermo*, produce the same Effect. Our Author takes notice, that some *Roman* Catholick Writers ascribe a sweet Odour to the dead Bodies of several Saints. He adds, that there is a very pious Sister in the Convent of the Bare-footed *Carmelite* Nuns at *Turin*, who is very much admired, because her Body casts a very pleasant Odour; but it has been found out (says the Author) that she wears Flowers about her.

VII. The next Letter contains several curious Particulars relating to the late Earthquake in the *Ecclesiastical State*. Those Particulars are taken from a Relation of M. *Buffalini*, a famous Architect, who was sent by the Pope to take a Survey of the Damage occasioned by the Earthquake. The first Earthquake happened the 14th of *January* 1703, and destroyed not only the greatest Part of the City of *Norcia*, but also eight hundred People, and most of the adjacent Villages with the greatest part of the Inhabitants. Another Earthquake was felt soon after, and overthrew almost all the Churches of that City: The Cathedral fell to the Ground; and the Clergy, the Magistrates, and above four thousand People, were bury'd in the Ruins\*. One Man only made his Escape; but as he was looking upon the Ruins, he was kill'd by the Fall of a Bell. A Maid, who was born dumb, perceiving the Danger her Father was in, did so strain her Throat, that she began to speak at that very Moment, and has had ever since the Use of Speech; but her Voice is more like that of a Man, than that of a Woman. An Example of the

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\* I have been told by a Friend of mine, that being at St. Peter's Church at Rome, in the same Year 1703, whilst the Pope was officiating, there happen'd a violent Earthquake, which made all the People cry out, *Santo Padre, salvateci, Holy Father, save us.* Whereupon the Pope prostrated himself upon the Ground, and implored the Mercy of God for a considerable Time.

same

same Nature concerning *Alys*, the Son of *Crasus*, is to be found in *Herodotus*.

A Man fell under a Vault, and the Vault being closed up again, he preserved his Life by the help of a Gammon of Bacon, that happened to be there. A Week after, he was taken out; but he died soon after. Another Man had a better Fate: Having invited some Friends to his House, he went down into the Cellar to fetch some Wine. At that very Moment an Earthquake threw down the House, and killed all the Guests. That Man lived two Days in the Cellar under the Ruins of his House, and was found alive and in good Health by a Cask of Wine.

Several Mountains were broke and opened by the Violence of the Earthquake through the Extent of twenty Miles, and at the same Distance from *Norcia*; and a great Part of a Mountain sunk down to such a Depth, that a Cannon-Ball fastened to a Rope of two hundred and ninety Yards could not reach the Bottom of it. The Gap of that Mountain was about twenty four Rods in Diameter, and seventy two in Circumference. At the very same time a Lake of no great Depth, was formed at the Foot of that Mountain, and its Circumference is much the same with that of the Gap.

Dr. *Camerarius* proceeds to give an Account of a curious *Phænomenon* to be seen near *Pietra Mala*, a Village in the *Apennine*, half way between *Bologna* and *Florence*. I saw that *Phænomenon* with great Pleasure several Years ago; and I shall set down a Description of it taken from *M. Bianchini* quoted by our Author; and to make that Description more complete, I shall intersperse it with some few Additions. About a Mile from *Pietra Mala* there is a rising Ground covered with small Stones like Chalk: a Fire does continually come out of that Ground. It is a very bright Flame; and it had no manner of Smell when I saw it. *Mr. Bianchini*, who had a View of those Flames in the Winter, says they are half a Foot high, and that he found some Snow and some Ice about four Foot from them. They were higher when I saw them; which was in a hot Spring. The Place, which produces that continual Fire, is eight *Roman* Feet broad, and sixteen long

That Vein of Fire, (if one may call it so,) does not waste the Ground: There is no Cavity in it. I was told by the Country People, that a violent Shower of Rain puts it out for some few Minutes; and then it flames out again more fiercely than before. That Vein of Fire reaches under Ground through a Tract about an hundred and thirty Feet square, and breaks out now and then in many other Places; but the Piece of Ground above-mentioned is the only one, that sends out a continual Flame. M. *Bianchini* says, that one may raise a Fire through that Tract of Ground at any time two several ways: Either by striking the Ground gently with a Stick, or with something else, or by throwing upon any Place some Straw, Paper, or other combustible Matter. Dr. *Camerarius* concludes this Dissertation with some Reflexions upon the Cause of Earthquakes.

VII. The next Letter contains a dismal Account of several Persons affected with the Venereal Disease, and some Reflexions upon that Distemper. At the End of this Letter, Dr. *Camerarius* takes notice of a Book written by Dr. *Terraneo* a Physician of *Turin*, which I have mentioned in one of my Papers. That Physician has discovered several Glands in the *Urethra*. The Readers will not be displeased to find here a short Account of that Discovery in the Author's own Words. "De-  
 "textit Vir Excell. magno numero disgregatas urethræ  
 "glandulas, quarum frequentia oscula in urethram hi-  
 "ant, reperiunturque usque ad ipsam glandis extremi-  
 "tates; ea quidem amplitudine, ut setam aliqua ad-  
 "mittant; disgregatas vero illas vocat, imitando Mal-  
 "pighium, qui ultra conglobatas, conglomeratasque,  
 "miliares ipsi dictas glandulas admisit supposuitque;  
 "hasque vesiculæ in modum subextensas ideo credit,  
 "ut colligendæ majusculæ liquoris stillæ locus sit. Præ-  
 "ter vero disgregatas illas glandulas demonstravit quo-  
 "que alias duas, fitas versùs prostaras, quas Assites  
 "conglomeratas appellat, quarum ductus longius ex-  
 "currentes in urethram quoque terminantur. Can-  
 "didè verò monet *Grafium* oscula istarum glandula-  
 "rum disgregatarum notasse; sed nec minus id certum  
 "est,

“ est; cum obscurè eas obiterque tangentem, rem non  
 “ absolvisse; ut inventionis gloria æquè in his astitibus  
 “ conglomeratis Domino Terraneo denegari nulla spe-  
 “ cie queat. Facile vero hinc colliges quid inde com-  
 “ modi circa istarum partium morbos resultet, quan-  
 “ tum partes istæ noviter detectæ ad Gonorrhœam vel  
 “ formandam, vel fovendam, conferant, cum, uti  
 “ exemplis plenius probat, prostatæ non semper ulcere  
 “ in morbo isto inficiantur, sed urethræ plerumque ha-  
 “ rumque glandularum inflammatio vitiumque subesse  
 “ soleat.

In the following Dissertations, Dr. *Camerarius* makes several Observations upon some new Experiments inserted in the *Memoirs of the Royal Academy of Sciences for the Year 1709*. He also takes notice of several Things relating to Anatomy and Physick, and of those Catalepticks mentioned by Dr. *Deidier*, an Account whereof may be seen in these *Memoirs of Literature*. He treats of several sorts of Fevers occasioned by Worms. Lastly, he very much enlarges upon Dr. *Woodward's* Hypothesis concerning the Origin of figured Stones; and raises several Objections against it. But at the same time he highly commends that Curious and Learned Gentleman, and informs us that his System is very much approved by the most considerable Persons of *Germany*, who love that sort of Study.



## ARTICLE XXX.

PAPAL USURPATION AND PERSECUTION, as it has been exercised in Ancient and Modern Times with Respect both to Princes and People; a fair Warning to all Protestants, to guard themselves with the utmost Caution against the Encroachments and Invasions  
 of

*of Popery, as they value their Estates, Lives and Liberties, but above all, as they would preserve their Consciences free from the sorest of all Tyrannies and Oppressions. The whole divided into two Tomes, answerable to the Subject Matter, as it relates both to Princes and People; and designed as supplemental to the Book of Martyrs, as well in the several Ages antecedent to the Reformation, where that is found defective; as by continuing the same most useful Part of Ecclesiastical History, MARTYROLOGY, down to these present Times. By a sincere Lover of our Protestant Establishment both in Church and State. London, printed by Joseph Downing in Bartholomew-Close near West-Smithfield. 1712. in Folio, Pagg. 212, & 167.*

**T**HIS Work is a Supplement to the *Book of Martyrs*. The first Tome, of which I am to give an Account, is divided into two Parts. The 1st Part concerns "the Usurpations, Wars, and Persecutions promoted by the Popes and Popish Clergy, with Reference to Princes and States, to overturn their Government, both maintained in Theory, and executed in Fact". It consists "of some choice and learned Treatises, shewing the intolerable Servitude into which even Crowned Heads, especially in *England*, have been reduced by Papal Usurpations, and with which the Protestant Powers are to this Day threatened". Here follow the Titles of those Treatises.

I "A

I. "A short and succinct History of the Rise and Progress of the Papal Power; or, the History of the Papacy written by *Francis Guicciardin*, a Senator of *Florence*, and Privy Councillor to Pope *Leo X.* which was fraudulently left out of the fourth Book of his History in the *Latin* and *Italian* Copies, and restored from the Original, by the Care of a Nobleman of *Florence* his Kinsman. Translated from the *Latin*, at the end of *Henry Heidegger's* History of the Papacy, &c. *Quarto, Amsterdam, 1684.*

II. "Popery; Or, the Principles and Positions approved by the Church of *Rome* (when really believed and practised) are very dangerous to all; and to Protestant Kings and Supreme Powers more especially pernicious; and inconsistent with the Loyalty, which by the Law of *Nature* and *Scripture* is indispensably due to Supreme Powers. In a Letter to a Person of Honour: By *T. Barkaw* Bishop of *Lincoln*.

III. "An historical Discourse of Papal Usurpations over Foreign Princes; written at the Desire of King *James I.* By the Learned *Peter du Moulin* the Elder, in Answer to Cardinal *Perron*: Wherein is shewn what Tyranny the Popes have exercised over the Kings of *England* for some Ages, under the Colour of *Absolution* and *Satisfaction*. And from what a dreadful Servitude *England* has been delivered by the Light of the Gospel. Translated from the French of Dr. *Peter du Moulin*, of the Novelty of *Popery*.

IV. "A Supplement to the foregoing Book of Dr. *du Moulin* the Elder; by Dr. *du Moulin* his Son, Prebendary of *Canterbury*; shewing how tame these usurping Popes grew upon *Edward I.* his vigorously withstanding the Papal Usurpations.

V. "A Summary Account of several Doctrines of the Church of *Rome* pernicious to Princes, and of their Practices correspondent to those Principles; shewing the intolerable Servitude, to which crowned Heads have been reduced by Papal Usurpation. Written by a Learned Hand in the time of the Popish Plot.

VI. "The

VI. " The Case of Protestants in *England* under a  
 " Popish Prince, if any shall happen to wear the Im-  
 " perial Crown.

VII. " The Damnation and Excommunication of  
 " Henry VIII. and his Adherents, with an Addition  
 " of other Punishments.

VIII. " The Damnation and Excommunication of  
 " Elizabeth Queen of *England*, and her Adherents,  
 " with an Addition of other Punishments.

IX. " The *Bulla in Cæna Domini*, published at *Rome*  
 " every *Maundy-Thursdæy*, against Hereticks, and all  
 " Infringers of Ecclesiastical Liberties.

X. " A Vindication of the Sincerity of the Prote-  
 " stant Religion, in the Point of Obedience to Sove-  
 " reigns; opposed to the Doctrine of Rebellion, au-  
 " thorized and practised by the Popes and Jesuits. In  
 " answer to a Jesuitical Libel, entituled, *Philanax*  
 " *Anglicus*. By *Peter du Moulin*, D. D. Canon of  
 " *Christ's-Church, Canterbury*.

The II<sup>d</sup>. Part of this Collection contains,

" Mr. *John Paul Perrin* his History of the old *Wal-*  
 " *denses* and *Albigenses*; those two glorious Witnesses  
 " to the Truths of Christianity; in Opposition to the  
 " Antichristianism of the Church of *Rome*. In five  
 " Books. The I<sup>st</sup> shewing their Original, and the  
 " Testimonies given of their Faith and Probity. II.  
 " The History of the *Waldenses*, and the Persecutions  
 " more peculiar to them, with their several Dispersi-  
 " ons. III. The History of the *Albigenses*, and the  
 " cruel Wars and Persecutions which they sustained till  
 " the Year One thousand two hundred and thirteen.  
 " IV. The History of their latter Wars and Persecuti-  
 " ons, from One thousand two hundred and thirteen,  
 " till their utter Suppression. V. The precious Re-  
 " mains of their Doctrine and Discipline. Done anew  
 " into *Englisch* from the *French Copy*".

The second Volume of this Work will be very Cu-  
 rious: It will contain a great many historical Facts ne-  
 ver yet published.



I shall insert here a Remark of the Author of this Supplement to the Book of Martyrs upon the Word *Waldenses*.

“ It is from the Inadvertency of divers Protestant Writers, (*says he*) and of our Author among the rest, as well as from the Malice of the *Roman* Party, and their Inquisitors, that the Churches of *Milan* and the *Subalpini Waldenses* are derived from *Peter Waldo*, as if it were he that first founded them; but the contrary has of late been most clearly demonstrated by the Learned Doctor *Allix* in his *History of the Ancient Church of Piemont*, p. 175. and in his History also of the *Albigenses*. This Learned Author proves beyond all Exception, that the *Waldenses* separated themselves from the Church of *Rome* long before *Valdo* of *Lyons*; and that the Name of *Waldenses* or *Vandois* was given them from the Place of their Abode, which the Inhabitants called *les Vans de Lucerne & Angrogne*, that is, the Vallies of *Lucerna* and *Angrogne*, from whence came the Latin Name *Vallenses*, which was after changed into *Waldenses*, when the Design was laid to make the World believe that *Valdo* was their first Founder. And excepting this Mistake common to our Author with other most Learned Historians, till of late there has been Occasion given to enquire more critically into the Antiquity of those Churches; this Author *Paul Perrin* of *Lyons*, will be found to have given as true and as excellent an History of them, as any has been published of a like Nature.



## ARTICLE XXXI.

### AMSTERDAM.

THE Famous Mr. *Van Limborch*, Professor of Divinity among the Remonstrants of this City, died the 30th of *April* in the seventy ninth Year of his Age.  
Mr.

Mr. *le Clerc* his Colleague pronounced his Funeral Oration the 6th of May, on which he was buried.

*Oratio Funeris in Obitum Reverendi & Clarissimi Viri Phil. à Limorch S. Theologiae, apud Romanos, Professoris defuncti d. xxi. Aprilis, Anno MDCCLII. Habitu à Joanne Clerico d. vi. Maii quo sepultus est. Amstelredami. 1712. in 4to Pagg. 33.*

The most considerable Works of that Divine are his Body of Divinity; his *Collatio unita de Veritate Religionis Christianae cum erudito Iudeo*; his History of the Inquisition; and a Commentary upon the Acts of the Apostles, and the Epistle to the Hebrews. He has left behind him a Book relating to the imprudent Opinions of some Protestants about the Punishment of Hereticks; another, *De origine & statu Controversiarum de Prædestinatione & Gratia*; and a third, *De ratione concionandi*.

Mr. *le Clerc* says that the Moderation, which Mr. *Van Limborch* discovered in his Dispute with the Jew *Orobio*, will always be admired by those, who know "how easily Divines are transported with Anger, and "deceived by that Passion under Pretence of Zeal; "especially when they find themselves obliged to defend the very Principles of Christianity".

*Orobio*, tho' a very learned and subtil Jew, was so perplexed with Mr. *Van Limborch's* Arguments, that Mr. *le Clerc* tells us he heard him say, every body ought to remain in the Religion he was born in, since it was much easier to confute the Religion of others than to prove ones own. Nay, he went so far as to affirm, that if his Parents had worshipp'd the Sun, he saw no Reason, why he should forsake that Religion, and change it for another.

In the Year 1694, a young Gentlewoman of Amsterdam, of twenty two Years of Age, being desirous to learn the Hebrew Tongue of a Jew, was by degrees seduced by her Master, insomuch that she resolved to forsake the Christian Religion and to embrace Judaism. Her Mother perceiving her Design, sent for some Divines; but their Arguments, far from prevailing

ing with her Daughter, confirmed her in *Judaism*; because (says Mr. *le Clerc*) they undertook to prove the Christian Religion *à priori*, laying aside the Authority of the New Testament. When they alledged some Passages of the Old Testament against her, she opposed to them the Answers of the *Jews*, which she had been taught; and those Divines could give her no satisfactory Reply. Whereupon the Mother, hearing of Mr. *Van Limborch*, had recourse to him. That Divine made use of the same Method, which had proved so successful in his Dispute with *Orobio*; by which means he quickly made the young Gentlewoman sensible that she was in an Error. At first she required from him to prove by the Old Testament, that the *Jews* were bound to believe in Jesus Christ. But Mr. *Van Limborch* shewed her, that it was necessary to prove, in the first Place, the Truth of the Christian Religion; and then he would satisfy her about the Arguments taken from the Old Testament; which he did afterwards. The first Conference did so prevail upon that young Maid, that she confest she knew not how to answer. Mr. *Van Limborch* resolved all her Difficulties to her Satisfaction, and removed all her Doubts in the next Conferences.

## P A R I S.

**A** Farther Account of the *Dissertations* collected by the Abbot de Tilladet. See above, Art. XXVIII.

In the Xth Dissertation, which is the First of the Second Volume, M. *Huet* examines the Opinion of *Longinus* about these Words in *Genesis*. And God said let there be Light: and there was Light. *Longinus* quotes that Passage, as an Instance of a Sublime Expression. The first Time M. *Huet* read *Longinus*, he was displeased with that Remark; and having Occasion to mention that Author in one of his Books, he affirmed that *Longinus* had taken a very plain and common Expression for a Sublime Discourse. M. *Huet* thought fit to justify what he had said, and to enlarge upon this Head;

Head, because Mr. *Boileau Despreaux*, having undertaken to vindicate *Longinus*, expressed himself in a manner which appeared disobliging to Mr. *Huet*. "Mr. *Despreaux* and I (*says that Prelate*) have steered such different Courses in the Learned World, that I thought I should never met him in my way, and never be exposed to his dreadful and dangerous Criticisms. I did not think neither, that every Assertion of *Longinus* was a Sacred Truth; that a Man was bound to believe as an Article of Faith, that those Words of *Moses* are sublime; and that whoever denies it, may as well doubt whether the Books of *Moses* are divinely inspired. In short, I should never have expected to see *Longinus* canonized, and my self in a manner excommunicated, as we are by Mr. *Despreaux*."

The following Dissertation runs upon a Passage in the IVth Book of *Virgil's* Georgicks, V. 287. & seq. Mr. *Huet* maintains against Mr. *de Segrain*, that there is no Transposition in that Passage; and that *Virgil* followed the wrong Geography of his Time in what he says of the Nile.

The Twelfth Dissertation concerns the Genealogy of the House of *Ursé*, and contains several Particulars about *Honoratus D'Ursé*, Author of the Romance call'd *Astræa*, and *Diana de Chateau-Morand*, who are concealed under the Names of *Celadon* and *Astræa* in that Famous Romance.

In the Thirteenth Dissertation, the Bishop of *Avanches* treats of the Origin of the French Poetry, and derives it from *Provence*.

The Fourteenth Dissertation consists of some Latin Letters, concerning the Poetical Works of *Antony Halley*, Professor at *Caen*.

In the Fifteenth M. *Huet* explains to M. *Cuper* the Surnames of *Madbachus* and *Selamanes*, bestowed upon *Jupiter* in an Inscription that was found at *Aleppo*.

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The Sixteenth Dissertation runs upon *Ionick Verses*; the Seventeenth upon the *Active Participles of the French Tongue*; and the Eighteenth upon the *Title of Books*, ending with *ana*.

The Nineteenth contains many Additions to the *Etymological Dictionary of Menage*. Upon the Word *Agasse*, the Author observes that it was formerly used for *Agathe*, as *Macien* for *Matthieu*. Magpies were call'd *Agathe*, as well as *Margot*; Jack-daws, *Ribard*; Asses, *Henry* and *Martin*. From *Agasse*, in the Signification of a Mag-pye, comes the Word *Agasser*. Here follows the Etymology of the Word *Galimatias*. The Bishop of *Auranches* believes it was occasioned by a blundering Lawyer, who pleaded in *Latin* about a Cock belonging to one of the Parties, whose Name was *Matthias*. That Lawyer, by much repeating the Words *Gallus* and *Matthias*, blundered, and instead of saying *Gallus Matthias*, said *Galli Matthias*. Hence it is that a senseless Discourse is call'd by that Name.

The Twentieth Dissertation treats of the Nature of Comets; and the Twenty First of the Nature of Dew. *M. Hart* proves by an Experiment, that Dew is only a Moistness that comes out of the Ground, after the Heat of the Day, when the Sun is set.

The Twenty Second Dissertation is a Letter of *M. Huet*, wherein he expresses his Acknowledgment for a Shell of a Purple Fish that was sent to him from *England*. He observes in that Letter, that tho' the Person who has discovered that Noble Secret in *England*, is very much to be commended for it, yet it must be confess'd that this Secret was known to and practis'd by others in these latter Times. *Philander* says in his Commentary upon *Vitruvius*, that being at *Venice*, he bruised and pounded some Purple-Fishes, as the Ancients did, and got out of them a very fine Violet Tincture. *Thomas Gazaeus* relates, that the *Indians of America* had a Purple Colour from some Shells, which they gathered on the Sea-shore: And if we go back as

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far

far as the Age that Beda lived in, we shall find that Purple, and the Shells wherein it is contained, were known in England at that time. From whence it appears that *Pançirolus*, and others, who reckon that Secret *inter vetera deperdita*, are very much mistaken.

The Twenty Third Dissertation consists of a Letter about the *Cartesian* Philosophy. The last concerns the Book entituled, *De concordia. Rationis & Fidei*, and the Reconciliation of *Catholicism* and *Protestantism*.

There are at the End of this Second Volume many Latin Letters, that will be very acceptable to the Learned.

Here follow the Titles of Two Physical Books.

*Traité de la Dysenterie, dans lequel on trouvera le plan d'un nouveau Systeme de Medecine, qui s'accorde également avec les observations des Anciens, & les découvertes des Modernes. Par M. Maubec, Medecin de S. A. R. Madame, Docteur en Medecine de la Faculté de Montpellier. Paris. 1712. in 120. pagg. 383.*

*Pratique des Maladies Chroniques ou habituelles, expliquées & traitées suivant les Auteurs de Medecine les plus estimés parmi les Modernes, & notamment sur les Memoires de M. Tauxy, de l'Academie Royale des Sciences, Medecin de la Faculté de Paris. Paris. 1712. in 120. Pagg. 575.*

## FRANCFORT.

**D**R. *Valentini* has publish'd a new Practice of Physick, wherein he treats of the Diseases of Infancy, and Youth, and of Ripe, and Old Age.

*Michaëlis Bernhardi Valentini, Archiatri & Profess. Gissen, Praxis Medicinæ infallibilis, à principiis Mechanicis dispensationi publicæ æque ac domesticæ applicata, & archiattrorum felicissimorum consiliis illustrata, cum*  
*Nofocomio*

*Nosocomio Academico ex casibus selectioribus clinicis, methodo consultatoria resolutis, & in Academia Giffena publicè ventilatis, constante. Accedunt Dispensatorium domesticum, Animadversiones in Machiavellum Medicum, declamationes Panegyricæ novæ, sum Programmatis & Inscriptionibus varii argumenti. Francofurti ad Moenum. 1711, in 4to.*

The Author has inserted at the end of this Book a Description of the Stone of *Mexico* call'd *Fistrum lapis*, because it serves to strain Water. There grows in some Parts of the Gulph of *Mexico* a kind of Physical Mushroom upon Rocks, about a hundred Fathoms under Water. It petrifies in the Air; and the *Spaniards* of *America* convey the largest into the *South-Sea*, from whence they are transported to the *Japanese*, who pay a great Price for them, because they believe those Mushrooms have the Faculty of procuring a long Life. The *Japanese* get them hollowed like a Pot, to put some Liquors into them, especially Water, which is their common drink. Water gets through that porous Stone, and tho' the Liquor be never so clear, it leaves in it a great deal of Nastiness, whereby it becomes lighter, clearer and wholesomer. Hence it is that those Islanders, who value Health above all Things, have always a Cup-board, in which they keep those *Spongers* very carefully lock'd up, calling them their Treasure. The Water that is thus strained, keeps cool for a considerable time, and is never spoiled. A *Spanish* Lord seldom returns from *Mexico* into his Country, without some of those Stones, either for his own Use, or for his Friends, it being accounted a very noble Present. The largest hardly hold above five or six Pints of Water at most. Some are so thin, that the Water gets thro' them too fast: In such a Case they put two or three one upon another; but a single one, if it be thick, purifies the Water more perfectly, as it appears by the Weight of the Liquor.

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## ARTICLE XXXII.

**HIPPOCRATES** defendido, de las imposturas, y calumnias que algunos Medicos poco cautos le imputan: en particular en la curacion de las enfermedades agudas: pues hasta aora todavia se ignora como las curavia: con sola la Exposicion, ò Commento del primer Aphorismo: *Vita brevis, Ars vero longa, &c.* Por el Doct. D. MIGUEL MARCELINO Boix y Moliner: Natural de las Cuevas de Vim Roma, Cabeza de la Encomienda Mayor de la Orden de Montesa, Reyno de Valencia: Colegial que fue del Insigne de S. Geronimo de los Trilingues, y Cathedratico de Medicina en la Universidad de Alcala de Henares: Socio, y Fundador della Regia Academia de Sevilla; y al presente Medico Honorario de la Camara de Su Magestad, que Dios guarde. Dirigido al Señor Don Pedro Cayetano Fernandez del Campo Angulo y Velasco: Marques de Mejorada, y de la Brena: &c. En Madrid, por Matheo Blanco. Anno 1711.

That



That is,

**HIPPOCRATES** *vindicated against the Impositions and Calumnies of some unwary Physicians, in what concerns the Cure of Acute Diseases, &c.* By Doctor Dom MICHAEL MARCELLIN BOIX, &c. Madrid. 1711. in 4to. pagg. 512.

**THE** \* Author informs us in his Preface, that two Things moved him to publish this Work, viz. the care of his Reputation, and a Desire of being serviceable to the Publick. Having undertaken to tread in the Steps of *Hippocrates*, *Galen*, and *Avicenna*, by adding the Practice of Surgery to that of Physick, he was immediately cried down by some envious Men; the Surgeons proclaiming every where that he was an able Physician, but that he had no Skill in Surgery; and the Physicians affirming on the contrary that he was a good Surgeon, but very ignorant in Physick. Wherefore in order to shew the Falsity of such an Assertion, especially against the latter, he resolved to put out this Volume, wherein he makes, as it were, his Confession of Faith with respect to Physick, and gives convincing Proofs of his Ability by many judicious Reflexions upon the Practice of that Art. Besides, he had the Publick Good in View, by shewing in this Book how he came to acquire the little Knowledge he has of his Profession after a constant Labour of forty Years; which may open an easier way to Students, when they come to see what Obstacles put a Stop to the Progress of the Author, and how they may be overcome. He adds, that after he had been floating for some Years among many Systems contrary to one another, without knowing which of them was the best, he had the Happiness to light upon the

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\* This Article is taken from the Journal des Sçavans.

Commentary of the famous *Duretus* on the *Coaca* of *Hippocrates*, and to read these comfortable Words in it: *That the Writings of that great Man would afford a greater Knowledge of sound Physick in one Day, than all the Modern Practitioners in one Age*: By which means he got out of the Uncertainty he had been in till then, and applied himself to the Study of *Hippocrates*, from which he reaped all the Benefit he could wish for. He is too much indebted to him not to set up for his Apologist, by vindicating him from the false Imputations of a multitude of Interpreters, who boast of being his faithful Followers; and he knows so perfectly the Worth of the Doctrine taught by that famous Physician, that he cannot forbear to set it forth in all its Purity, for the Benefit of those who follow this sort of Study. Such is the Design of this Work, wherein the Author undertakes to shew the true Method of *Hippocrates* for the Cure of Acute Diseases, and that his Method has been unknown to this Day. In order to it, he has pitched upon the first Aphorism, *Vita brevis, Ars longa, &c.* for the Text of his Discourse, and he examines the nine different Propositions of that Aphorism in so many Chapters; which gives him Occasion to impart to us his Discoveries relating to the Practice of that Father of the Medical Art.

He excuses himself for publishing his Book in *Spanish* and not in *Latin*, and alledges four Reasons for it. 1. That he desires to make himself intelligible to all those whom he designs to instruct, among whom there are many, who do not understand the *Latin* Tongue. 2. That an Author expresses himself much better in his Mother-Tongue than in a Foreign Language, tho' he be never so great a Master of it; which moved the Ancients to write in their own Language, wherein they have been imitated by several Modern Writers, such as *Descartes*, Mr. *Boyle*, Father *Malebranche*, *Regis*, Mr. *de Fontenelle*, *Galilei*, &c. 3. That he knows a great many Physicians, who can hardly read without some Uneasiness four Lines of *Latin*, be it never so elegant, such as that of *Fernel*, &c. and who, to save themselves the Trouble of consulting a Grammar or a Dictionary, (if they have any) send the Book to the Devil,

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(the *Spaniards* say to *Barrabas*): and at the same time entertain an ill Opinion of the Author, who took so much pains to polish his *Latin* Style: 4. That he desires to be easily understood by sick People as well as by Physicians.

In order to give an Account of this Book, we don't think it necessary to dwell upon the Explication of the two first Heads of the Aphorism in Question: (*Life is short, the Art is long*) which make the Subject of the two first Chapters, and are lightly touched upon by the Author. But the third Article of that Aphorism (*Occasio praecepit, the Occasion is quick*) ought the more to be attended to, because the Author's Commentary upon those two Words takes up the third Part of this Volume. Dr. Boix observes, in the first place, that the Result of this Proposition of *Hippocrates*, is, that the proper time of using Remedies in all sorts of Diseases slips away so soon, that 'tis a difficult thing to know it exactly, and to improve it; and that therefore instead of exclaiming, as *Paul de Sarbait* and others do, against those dilatory Physicians, who, for fear of endangering the Lives of their Patients, lay aside many uncertain Remedies, such a wise Conduct can never be sufficiently commended. He pretends that this was the Method of *Hippocrates* in acute Diseases, to which he applied so few Remedies, that he may be said to have frequently performed the Part of a mere Spectator. Wherein he very much differed from most of our Modern Physicians, who think they have perfectly discharged the Precept contained in the Aphorism (*Occasio praecepit*), when they overwhelm their Patients with frequent Bleeding, Purges, Cordials, Sudorificks, &c. lest it should be objected to them, that they have missed that precious Opportunity mentioned by *Hippocrates*, and lest their Conscience should upbraid them with any Omission.

Now, that *Hippocrates* did hardly use any Remedies in acute Diseases, is what Dr. Boix undertakes to prove from the Works of that Physician. And to prevent any Dispute about it, he rejects, in the first Place, all the Books falsely ascribed to that Author, and those that are justly accounted doubtful, as containing a Do-

Erine contrary to that, which has been transmitted to us in those Books that are generally acknowledged to have been written by him. Dr. Boix admits only the Testimony of the latter, and reduces them to the *Aphorisms* and to the first and third Books of *Epidemie* or *popular Diseases*, with respect to the Subject in hand. It appears (says he) from those Books, that *Hippocrates* prescribed neither Bleeding nor Purging in acute Diseases, since among all the Patients mentioned by him in those two Books of *Epidemie*, *Anaxion* is the only one that was let Blood, and yet it was only upon the eighth Day of his Illness. It were needless to object that Bleeding and Purging are so indispensably necessary, and so generally used, in this sort of Diseases, that one ought to suppose *Hippocrates* had recourse to them, tho' he does not say so. The Author answers, that *Hippocrates* having fill'd up his Narrative with the most inconsiderable Things, without forgetting to mention a Suppository, it is highly improbable that he should have been silent about such important Remedies as Bleeding and Purging. 'Tis further objected, that it appears from the Book entituled, *De ratione victus in acutis*, that *Hippocrates* neglected neither Bleeding nor Purging upon such an Occasion. Dr. Boix denies that the Book just now mentioned was written by the great *Hippocrates*; because the Doctrine contained in it is contrary to that of the *Epidemie*, which every Body acknowledges to be the Work of that Physician. Besides, he observes that Bleeding is mentioned in six Places of the *Aphorisms*; but because none of those Passages concern acute Diseases, he says they can be of no use to prove the thing in Question. From whence it follows that *Hippocrates* cured that sort of Diseases without Bleeding.

The Author, not contented to prove this kind of Paradox in general, comes to Particulars, and among acute Diseases pitches upon three of the most common, viz. Tertian Agues, Pleuresies, and malignant Fevers, such as the Measles and the small Pox. He undertakes to shew by Authority, Reason, and Experience, that those Diseases may be cured without the help of Bleeding and Purging. We shall say nothing of the Cure  
of

of Tertian Agues, as being less important; and we proceed to the Cure of a Pleuresy.

*Hippocrates* (says the Author) teaches us in his Book, *De locis in Homine*, how to cure Pleureticks. These are his Words. *The Fever ought not to be appeased during the first seven Days; and the sick Person must use Oxymel or Oxycrat for his usual Drink, and take as much of it as he can, to keep him moist and make him Spit.* This Doctrine agrees with what we read in the *Coaca* (3. 79.) that *Bleeding is contrary to a Pain in the Side attended with a Fever*: It agrees also with the Method of *Hippocrates*, in the third Book of the *Epidemia*, who tells us how he cured *Anaxion* of a Pleuresy, and that he let him Blood only upon the eighth Day. *Dr. Boix* prevents the Objection taken from the Book entitled, *De victus ratione in acutis*, which prescribes that *Pleureticks be let Blood plentifully from the beginning of their Disease*; and he resolves that Difficulty as we have seen above. This Practice of *Hippocrates* is confirmed by many of his Interpreters, and other learned Physicians, such as *Prosper Martianns*, for whom the Author expresses a singular Esteem, *William Bailon*, &c. He owns that *De Heredia*, a famous Spanish Physician, and *Riviere*, are of a different Opinion from him, and undertakes to confute them.

Having alledged those Authorities to support his Doctrine, he confirms it by this Argument. Nature (says he) cures Diseases in general, and Pleuresy in particular. To that end, she uses several Means, and such Springs as are unknown to the most learned Physicians. Her hidden Operations want a certain degree of Force, which cannot be determined by any *Æsculapins*. If she loses any Part of that Force, tho' never so small, or if she happens to be interrupted in her Motions, she falls into a Disorder, which must needs be very prejudicial to the sick Person. Now the way of Nature in a Pleuresy, is to ease her self by Spitting; and a Fever is the Instrument she uses to perform her Work. Bleeding weakens the Operations of Nature by lessening the Fever; and Purging gives a quite different Determination to the Humour, which instead of being evacuated by Spitting, comes out through the Stools.

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And therefore such a Method, interrupting the Action of Nature, far from curing a Pleuresy, must needs multiply its Symptoms, and make it more dangerous.

What remains is to prove by Experience what has been proved by Reason and Authority. In order to it, Dr. Boix refers the Reader to the Observations of *Olmédilla* a Spanish Physician, and particularly to those of Dr. *Tozzi*, Physician to the Pope, who affirms in his Commentary upon the Aphorisms, that he has cured thousands of Pleureticks, Prenticks, and other sick People, without any bleeding. From whence it follows that a Pleuresy, in its own Nature, requires neither bleeding nor purging, at least in its beginning, progress, and continued State; and that if a Physician has any thing to do, it is only when the Sickness is drawing to an end.

The Author proceeds from the Pleuresy to acute Fevers, and pitches upon the Small-Pox and the Measles for an Example in this sort of Diseases. He maintains that they may easily be cured without Bleeding and Purging; and to prove it, he follows the same Method made use of by him in the foregoing Article; that is, he has recourse to Authority, Reason, and Experience. Though it be very uncertain whether *Hippocrates* knew the Small-Pox, Dr. Boix brings him over to his side, by supposing that the acute Fever attended with Blisters, of which *Silenus* was cured without Bleeding; as we read in the *Epidemie*, had some Affinity with the Fever attending our Small-Pox and our Measles. However, being unwilling to insist upon a dubious Authority in the present Case, he confines himself to Reason and Experience.

As for what concerns Reason, he borrows his chief Arguments from *Gassendus* and Dr. *Sydenham*, which are much the same with the Principles laid down by him in what he says concerning the Cure of Pleuresy.

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\* Dr. le Clerc of Geneva does peremptorily deny it; See the *Dissertatio de Lepra Mosaica* printed at the end of Mr. le Clerc's *Commentary upon the Historical Books of the Old Testament*.

He draws this Consequence from them, that since the Small-Pox and the Measles are such Diseases as naturally tend to procure a better Health to sick People, by purifying their Blood, 'tis plain they must go off of themselves, and almost without the help of the medical Art. And indeed it is certain, even by the Confession of the best Practitioners, that they seldom prove deadly among Peasants and the common People who live in Towns; for which no Reason can be given, but that such People depending upon the mere Assistance of Nature, are not troubled with many Remedies, that are only proper to interrupt and disorder her Motions. Whereupon he quotes *Riviere*, *Borelli*, and *Dr. Lister*.

The latter mentions the different Methods of curing the Small-Pox, and does it with a great deal of Humour. Some (says he) keep their Patients very warm, to make them Sweat, and will hardly allow them to eat any thing: Others will not suffer them to Sweat; they are not for laying many Blankets upon them; they open the Windows of the Room, and will have them to put their Feet into cold Water. Some fill them up with Cordials from the beginning to the end of their Illness: Others make it their Business to keep them cool; they prescribe Milk-meats, Apples, and small Beer, and forbid the use of Wine. Some are for purging the sick Person in the first Fit of his Illness: Others will not so much as allow the use of a Clyster. Some are continually prescribing Narcoticks: Others will not grant a Drop of Liquid *Laudanum*. It were an endless thing (says *Dr. Lister*) to mention all the different practical Systems concerning those Diseases; and yet many sick People recover. Which plainly shews that Nature cures them, notwithstanding all the false Steps of Physicians; and that she would cure them much more easily, were it not for so many clogging and insignificant Remedies.

In the next Place, *Dr. Boer* examines the most plausible Argument, that can be alledged for bleeding in the Small-Pox. That Argument is grounded upon the bleeding of the Nose, which generally happens on the fourth Day of that Illness; and because it removes most

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of the Symptoms, that seem to foretel Death, one may very well infer from thence that Bleeding has the same good Effect. The Author answers, that it is very uncertain whether Nature will clear her self that way; that no body can be sure of the time she will chuse for that end, nor of the Quantity of the Evacuation necessary to ease the Patient; in a word, that the preventing of Nature does frequently occasion a very great Mischief. The Author adds, that one can never be too cautious in order to prevent the ill use which Physicians make of this Aphorism of *Hippocrates*, for want of Understanding it: *Quo natura vergit eo ducere oportet, &c.* The Humour ought to be evacuated the same way that Nature seems to point out for that Evacuation: And he shews by instancing upon several Patients mentioned in the *Epidemia*, that *Hippocrates* was very far from following literally the Aphorism just now quoted, since he prescribed to those Patients none of the Remedies, which the Motions of Nature seemed to require.

The Author proceeds to confute the Arguments alledged by *De Heredia* for bleeding in the Small-Pox; and then falls heavily upon a Treatise concerning that Disease, published in 1699, by Dr. *Sidobre* Physician of the Faculty of *Montpellier*. " That Author (says Dr. *Boix*) describes the Origin, the Nature, the Causes, the Differences, the Signs, and the Prognosticks of the Small-Pox with so much Wit, and in such an agreeable manner, that it does not seem possible to carry the Art farther. He gives us such probable Reasons of all the *Phænomena* attending that Disease, that one would think nothing could be added to them. I confess that I was charmed with his ingenious way of discoursing about every thing that concerns the Small-Pox. But when I came to the Chapter of the Cure, it brought into my Thoughts what happened to *Galen* after he had read *Archigenes's* Book; I mean, that I was very much disappointed, and began to entertain a different Opinion of that Writer's Performance. And indeed he begins his Discourse concerning the Cure of that Disease in the following Words. *From the very Beginning you must draw nine* " *Ounces*



“ Ounces of Blood, if the sick Person be a grown Man,  
 “ and in Proportion if he be a Child. Afterwards Bleed-  
 “ ing ought to be repeated twice, thrice, five, six, and  
 “ even eight times, according to the Symptoms, the Age,  
 “ and the Strength of the Patient. Dr. Sidobre (conti-  
 “ nues the Author) is in the Right to say, that there is  
 “ no Need of many Medicaments to cure the Small-  
 “ Pox: That Sickness and the sick Person are quickly  
 “ dispatched by his Method. I am not therefore sur-  
 “ prised that so few People should recover of the Small-  
 “ Pox at *Montpellier*, even by Dr. *Sidobre's* Confessi-  
 “ on, since the Method, that is observed there, is not  
 “ grounded upon Authority, nor upon Reason and Ex-  
 “ perience, and Dr. *Sidobre* can only alledge the Opi-  
 “ nion of his Uncle for it”. Dr. *Boix* undertakes to  
 prove this by a Multitude of Authorities, taken from  
 the best Practitioners, especially from several Physici-  
 ans of the Faculty of *Montpellier*; but we shall not  
 give an Account of what he says upon this Head, for  
 fear of running into too great a Length. The Readers  
 will see in another Journal, how Dr. *Boix* explains the  
 other Parts of the Aphorism, that makes the Subject  
 of this Work. He has inserted in his Book a great  
 deal of Physical Learning; and though he seems to have  
 chiefly applied himself to the Study of the Ancient Phy-  
 sicians, he has hardly missed any of our Modern Wri-  
 ters, whatever Language they writ in, either with re-  
 spect to natural Philosophy, or to Physick. *The Con-  
 tinuation of this Extract may be seen in Article XL.*



## ARTICLE XXXIII.

ΘΕΟΦΡΑΣΤΟΥ ΧΑΡΑΚΤΗΡΕΣ ΗΘΙΚΟΙ.  
 THEOPHRASTI Characteres Ethici.  
 Græce & Latine. Cum Notis & E-  
 mendationibus ISAACI CASAUBONI  
 & Aliorum. Accedunt JACOBI DUPOR-  
 TI

TI Prælectiones jam primum Editæ,  
Græca cum vetustissimis MSS collata  
recensuit, & Notas adjecit P. T. NEED-  
HAM, S. T. B. Coll. Div. Joh. Cantab.  
Socius. Cantabrigiæ: Typis Academi-  
cis. Impensis Cornelii Crownfield,  
Celeberrimæ Academiæ Typographi.  
MDCCXII.

That is,

*THEOPHRASTUS's Characters of Man-  
ners, in Greek and Latin, with the  
Notes and Emendations of ISAAC CA-  
SAUBON and others: To which are ad-  
ded the Lectures of JAMES DUPORT  
never before published. The Greek Text  
has been revised and collated with anti-  
ent Manuscripts, and illustrated with  
Notes by PETER NEEDHAM, Batche-  
lor of Divinity, Fellow of St. John's  
College at Cambridge. Cambridge,  
1712. in 8vo. Pagg. 113. & 474.*

THE Characters of *Theophrastus*, that are extant,  
contain only the Description of several Vices.  
That Excellent Author, who had a great Knowledge  
of Human Nature, did also describe the Virtues oppo-  
site to those Vices; but we have lost that Part of his  
Work. Though the Customs and Manners of the *A-  
thenians* did in a great measure differ from those of our  
Age; yet it appears from this Book that there is a great  
Resemblance between the Men who lived two thousand  
Years ago, and those of this present Time. And in-  
deed, as Mr. de la Bruyere observes, in his Discourse  
upon

upon this Author, Men have still the same Inclinations and the same Passions; they are still such as they were in former times, and such as we find them represented by *Theophrastus*, Vain, Dissemblers, Flatterers, Interested, Impudent, Troublesome, Distrustful, Slanderrers, Quarrelsome, Superstitious. *Theophrastus* has been very happy in describing the Vices and Imperfections of the *Athenians*. His Performance (to use the Words of the Writer just now quoted) is a precious Monument of Antiquity, and of the Wit and solid Judgment of that Philosopher in an Age so far advanced. It was always looked upon as a Master-piece in its Kind: The *Attick* Taste and the *Greek* Eloquence appear in it as much as in any other Work of the Ancients: It has been called a Golden Book, and admired by the best Judges.

Mr. Needham, who presents the publick with a new Edition of that Work, has been very careful to correct the Text by the help of his own Conjectures, and of the most Ancient Manuscripts. The various Readings of five Manuscripts, four of which belong to the Library of the King of France, and the Fifth to the Bishop of Metz, have been transmitted to him by *Dons Bernard de Montfaucon*. He has also made Use of a Manuscript lodged in the *Bodleian* Library, and of another belonging to the Library of *Trinity-College* at *Cambridge*. These are in the *Bodleian* Library, among the Collections of *Isaac Casaubon*, several various Readings upon *Theophrastus*, extracted from a Manuscript of *Bonaventura Vulcanius*. They have been also communicated to Mr. Needham by Mr. *Mearns*. Lastly, the Editor has had the various Readings of a ninth Manuscript imparted to him by Dr. *Hudson*. Mr. Needham has also consulted the best and the most Ancient Editions of *Theophrastus's* Characters. Besides, he has had recourse to the Conjectures of several Learned Men, such as *Henry Stephens*, *Claudius Auberius*, *Sylburgius*, *John Meursius*, *Salmasius*, *Palmerius*, Dr. *Duport*, Dr. *Gale*, and Mr. *Le Clerc*. The Emendations of those Authors have been inserted under the Text in the Notes of the Editor, who has also added his own Corrections, and rectified the *Latin* Translation in some Places.

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The Text of *Theophrastus* is attended with *Casaubon's* Commentary: 'Tis well known that this Commentary is one of the most valuable Performances of that Learned Man. It has been reprinted here from the best Edition published at *Brunswick* 1659. Mr. *Needham* is indebted to Mr. *Le Clerc* for that printed Copy, in which the Passages of the *Greek* Authors alledged by *Casaubon* have been translated and carefully quoted.

Next to that Commentary, the Readers will find the large Lectures of Dr. *Duport*, heretofore *Greek* Professor at *Cambridge*, upon thirteen Characters of *Theophrastus*. It is a fine Present, which the Lord Bishop of *Ely*, that great Patron of Learning, bestows upon the Publick out of his noble Library: That Work is full of Critical Learning, and will be of great Use to those who apply themselves to the Study of the *Greek* Tongue. It has been ascribed to Mr. *Stanley* without any Reason. I have had by me these several Years two Lectures of Dr. *Duport* upon the XIth Character of *Theophrastus*, with this Title prefixed to them. *Duportii Professoris Græcæ Linguae in Academia Cantabrigiensi Praelectiones in Theophrasti Characterem, &c. &c. &c.* Those two Lectures were read the 30th of *August*, and the 4th of *November* 1654. I must observe that they are not so complete as those published by Mr. *Needham*. The *Greek* and *Latin* Puns to be found in these Lectures are sufficient to shew, that Dr. *Duport* is the Author of them; for 'tis well known, that Learned Professor loved to play upon Words. He used to call his two Maidens *Janissaries*, because their Names were *Fenny* and *Sary*. I shall only give two Instances of this sort of Wit in the Learned Languages. *Et certe æquum non videtur* (says Dr. *Duport*) *æquum ex homine facere*. And then discoursing about the same Subject, viz. about the Cruelty of Masters towards their Servants, he says, *Cruclis, durus, & after Dominus servi sui humeros onerat, ὡς ὡς ὡς, humeros onerat, sed non ventrem*.

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\* There is ὡς ὡς in the printed Copy: ὡς is doubtless the Word that Dr. *Duport* used.

## ARTICLE XXXIV.

## P A R I S.

**A** Book entitled **MEN** has been lately published by an anonymous Writer.

*Les Hommes. A Paris, chez Jacques Colombat, Imprimeur ordinaire de Sene Madame la Dauphine, & des Batimens, Arts, & Manufactures du Roy, &c. 1712. in 12mo. Pagg. 328.*

The Author observes that though Men are seldom reformed by the reading of Instructions and Characters of Manners; yet such Books may be of good use to them. Perhaps they would think themselves perfect, if they were never reproved. It would be a ridiculous thing (continues the Author) to pretend to bring all Mankind to a true Sense of Reason: a Writer ought to be well pleased with his Performance, if it has a good Effect upon some few Readers. The Reformation of one Man is, in such a Case, a sufficient Reward for an Author.

This Work consists of twenty Chapters. The first treats of the Study of Men: The 2d of Dignities and Riches: The 3d of Self-love: The 4th of Wit and of Authors: The 5th of Flatterers and Praises: The 6th of Politeness: The 7th of true Generosity: The 8th of the Unequality of Conditions: The 9th of the Unequality of Fortunes: The 10th of covetous Men: The 11th of young People and their Education: The 12th of old People and Death: The 13th of that State of Life which a Man pitches upon: The 14th of Friends: The 15th of Women: The 16th of Secrets: The 17th of the Court: The 18th of a private Life: The 19th of several Subjects: And the 20th of the Truth of the Christian Religion.

Here follows a Passage of this Author. Discouraging of the several Conditions of Men, he observes that an illustrious Birth is the most distinguishing and the cheapest Advantage; that nothing sets Vice in a greater Light than a noble Extraction; that a vicious but obscure Man has sometimes this Advantage, that no body knows whether he be an ill Man. This Thought is illustrated by the following Comparison. A prodigious Elm did formerly rise in the middle of a large Plain: It seemed to contend with Heaven for Majesty, and to defy the Elements. A thousand Paces from that noble Tree, there was an inconsiderable Shrub, tossed by the least Breeze, and so weak that it could hardly support the smallest Birds. But at last the Wind rages, the Lightnings fly about, the Thunder roars, the Cloud breaks, and the proud Tree is reduced to Dust. The Shrub escapes the Fury of the Storm, and its Smallness is the only Cause of its Preservation.

Father *Aubert's* Experiment would certainly puzzle the Anatomists, if it were true. Did that Father observe whether there was a Hole in the Egg, through which the Hair might have been let into it, without supposing such an impracticable Way in the Body of the Men? I have by me an Egg, which might have confirmed Father *Aubert's* Experiment, had I not been informed of the Trick. (See above, Art. XXVI. at the end.)

Twelve Funeral Orations upon the Dauphin, Son of *Louis XIV.* have been published in several Parts of this Kingdom.

## M O U L I N S.

Father *de Grainville* a Jesuit has found in the Treasure of this City several new Medals of *Gallienus*, which he pretends to be Satyrical.

1. *GALLIENUS AUG.* *Gallienus* wearing a radiant Crown.

*R. JUNO REGINA.* *Juno* standing, holding a *Patera* in the Right Hand, and a *Hasta* in the Left.

2. *GAL-*

1. **GALLIENUS AUGUSTUS.** *Gallienus* with a radiant Crown.

2. **DIACITIA.** A Goddess standing, pulling her Veil over her Face, and holding a *Hasta* in her Left Hand.

3. **SALONINA AUG.** The Head of *Salonina*.

4. **PAX AUG.** A Woman standing, holding up a Branch of Olive-tree in her Right Hand, with a *Hasta* in her Left Hand.

5. **GALLIENUS AUG.** *Gallienus* crowned.

6. **PAX PUBLICA.** A Goddess upon a kind of a Throne, holding a Branch of Olive-tree in the Right Hand, and a *Hasta* in the Left.

7. **IMP. C. P. EIC. GALLIENUS P. F. AUGUSTUS.** A Head.

8. **VIRTUS AUGG.** *Gallienus* standing, holding a Pike in the Left Hand. An Officer presents to him a small Victory: Above there is a Crown of Laurel with a small Globe in the middle.

9. **GALLIENUS P. F. AUG.** The Head of *Gallienus*.

10. **VIRTUS AUGG.** *Gallienus* standing, holding with both Hands a Pike, which he presents to the Enemy. There is a Shield by his Side.

## L E T T E R S.

**D**R. Bernard, Professor of this University, and Minister of the *Walloon Church*, has published an Excellent Treatise concerning a late Repentance.

*Traité de la Repentance tardive par Jacques Bernard, Professeur en Philosophie & en Mathématique dans l'Université, & Recteur de l'École Wallonne, à Leyde. A Amsterdam, chez R. & G. Westrein, 1712. in 8vo. pagg. 362.*

This Treatise is divided into two Books. In the first, the Author explains the State of the Question, and then shows what one ought to think of a late Repentance. In the second, he answers the chief Objections that may be raised against the Doctrine contained in the first Book, and resolves some Questions relating to the same Subject.

Dr. Bernard proves, that a late Repentance cannot be depended upon, and that it is morally impossible according to the System of the Reformed, and of those who assert a sufficient Grace. He shews that such a Repentance is inconsistent with the Doctrine of the Scripture, and contrary to the Design of the Christian Religion. In the next place, he directs his Discourse to impenitent Sinners in a very pathetic manner, and what he says is grounded upon the foregoing Doctrine. Afterwards he undertakes to prove, that there is no Promise nor Example in the Holy Scripture, from whence it may be inferred that God will convert those who put off their Repentance till their Death-bed.

The Author proceeds to shew, that the Parable of the Labourers sent to the Vineyard at several Hours of the Day is not favourable to those, who put off their Repentance. He explains the true Sense of that Parable, and makes several useful and practical Reflexions. He answers the Objection taken from the good Thief. Lastly, he shews how a Minister of the Gospel ought to deal with a dying Man, who has been a constant Sinner, and never did seriously repent.

## A R T I C L E XXXV.

RELIQUIÆ LUDOLFIANÆ. *The Pious Remains of Mr. HEN. WILL. LUDOLF; consisting of, I. Meditations upon Retirement from the World. II. Also upon divers Subjects tending to promote the inward Life of Faith, &c. III. Considerations on the Interest of the Church Universal. IV. A Proposal for promoting the Cause of Religion in the Churches of the Levant. V. Reflections*



*Reflections on the present State of the Christian Church. VI. A Homily of Macarius, &c. To which is added, his Funeral Sermon, preached by ANTHONY WILLIAM BOEHM, Chaplain to his late Royal Highness Prince GEORGE OF DENMARK. London, Printed and sold by J. Downing in Bartholomew-Close near West-Smithfield. 1712. in 12mo. Page. 26. 186, & 79.*

IT appears from the Reflexions and Meditations contained in this Book, that the Author, Nephew of the Famous M. Ludolf, was fully convinced of the Vanity of the World, and one of the most pious Men of our Age. He was made Secretary to his Royal Highness Prince GEORGE of Denmark in 1686; and after a violent Disease, he resigned that Employment in the Year 1691. He went to Russia in 1693, and to Constantinople, Smyrna, Jerusalem, Cairo, Alexandria, &c. in 1698, and 1699. He returned to London in the Year 1700, and in 1703 he published the New Testament in Modern Greek. At last, he departed this Life in London the 25th of January 1711-12.

“ It was not an Itch of Curiosity (*says Mr. Boehm*)  
 “ that made Mr. Ludolf venture upon so many toilsome  
 “ Steps, nor a Motive of vain Honour to be reputed a  
 “ great Traveller: But to make some Enquiry into the  
 “ State of the Churches in those Parts, and by the  
 “ joint Endeavours of publick-spirited Men, to help  
 “ them. Nor did he spend much time in rehearsing  
 “ the Rarities in the Levant. How often have I heard  
 “ him withdraw from that Jerusalem which is below to  
 “ that which is above! How often did he improve the  
 “ Sepulchre which enclosed our Lord’s dead Body, to-  
 “ wards framing the Hearts of Christians, wherein the  
 “ living Christ is to dwell by Faith! At least did his  
 “ Journey to the Holy Land afford him many a fair  
 “ Opportunity to an holy Discourse. The earthly

“ *Gamban*, which he had viewed with the Eyes of his  
 “ Body, proved but introductory to the heavenly,  
 “ which is to be contemplated by the Eyes of Faith and  
 “ Ty. ---- He would indeed now and then begin a Dis-  
 “ course with an Account of his outward Travels; yet  
 “ did he seldom end there. He would, instead of fil-  
 “ ling People's Heads with fine Stories, nourish their  
 “ Hearts with some noble instructive Direction, and  
 “ silently move away into the *Spiritual* Part, to which  
 “ all our Actions ought to tend. And in this he en-  
 “ deavoured to copy after his Master's Pattern, who,  
 “ whilst he was talking about *Jacob's Well* with the  
 “ Woman of *Samarita*, drew away by little and little  
 “ into the spiritual Sphere; and laying aside the *natural*  
 “ Water, discoursed her about that Well which springs  
 “ up into Life everlasting.

I shall set down some other Passages, to give a Notion  
 of Mr. *Ludolf's* Character. “ When he heard a  
 “ Man cried up on account of his Languages, Parts  
 “ and Learning, his usual Answer was: *But how*  
 “ *does he improve all this? What use does he make of it?*  
 “ *How many Souls does he bring over to Jesus Christ by*  
 “ *his Languages and Talents? Whose Ends and Interest*  
 “ *does he seek, his own, or his Master's?* For, said he, a  
 “ great ingenuous Prince must, in the midst of so many  
 “ servants attending him, needs be more pleased with  
 “ him that serves him faithfully, though he be but one of  
 “ the meanest degree, than with one placed in the highest  
 “ Post and Dignity, but who has at the same time his  
 “ Head full of Designs for carrying on his own Ends and  
 “ private Interest. If a Man, said he, did learn all the  
 “ Languages in the World, yet would it signify nothing  
 “ to him, unless he learned God's Language also, where-  
 “ by to converse with the Lord. ----

“ He was unwilling to bestow that glorious Title  
 “ of an *Ambassador of Christ* on such Ministers, the  
 “ main Bent of whose Discourses, instead of inspiring  
 “ the Hearers with a Sense of Divine Love and Meek-  
 “ ness, too often tended to kindle Strifes, Bitterness,  
 “ and Animosities. For, said he, an *Ambassador of Christ*  
 “ ought to represent, as near as possibly he can, the Cha-  
 “ racter and Will of his Master. And how then can we  
 “ call

"call him *Christ's Ambassador*, who stains his Character with Actions directly opposite to the Will and Temper of his Master, joining at the same time his Sermons to the corrupted Taste of the World, which he should endeavour to reform? —"

"As for the Learned, he easily allowed they were great Readers of the first Christian Authors; Bayle, said he, *They read them generally more out of a vain itch to fill their Heads with Knowledge and a Party-Scheme, than with an intent to improve their Hearts in Love, Wisdom, Humility and Meekness.*"

"It is a great Pity (says Mr. Ludolf) that most Christians rather study to prove who hath the best System of Divinity — than thoroughly to know what Christianity itself is. — It is still more ridiculous to confine God to our Schemes of Religion. Men generally dote upon their own Schemes, and forget the *Object* for which the Schemes were made".

I shall conclude with a Philosophical Reflexion of the Author concerning Miracles: Perhaps the Readers will look upon it as one of the best thoughts in the whole Book. "There is more Wisdom, (says Mr.

Ludolf) Goodness and Power of the Creator in the common *Course of Nature*, than in any *Miracle*, whereby he suspends or changes the *Course of Nature*. The restoring of a dead Man to Life doth not seem to me so wonderful, as giving constantly Life by a continual *Course of Nature* in Generation and Generation. — If we saw a Grape grow on a Pear-tree, we should greatly wonder at it. And yet this would not be comparable at all to the Seed it self hid in the Pear, which hath in it the whole Nature of the Tree, the Root, Fruit, Branches and Leaves; All which it is able to produce in time." Mr. Ludolf might have concluded his Reflexion with these Words, *The Universe is the growth of all Abstra-*

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ARTICLE XXXVI.

**FIRMIANI LACTANTII** Epitome Institutionum Divinarum ad Pentadium Fratrem. Anonymi Historia de Hæresi Manichæorum. Fragmentum de origine Generis humani, & Q. Julii Hilariani Expositum de ratione Paschæ & Mensis. Ex antiquissimo Bibliothecæ Regiæ Taurinensis Codice erunt, recensuit, lucique publicæ dedit, atque etiam Dissertatione præliminari illustravit **CHRISTOPHORUS MATTHÆUS PFAFFIUS**, Lutetiæ Parisiorum, MDCCXII.

That is,

*An ABRIDGMENT of the Divine Institutions of Lactantius, written by himself, and inscribed to his Brother Pentadius. An Account of the Heresy of the Manichees by an Anonymous Author. A Fragment concerning the Original of Mankind; with a Treatise of Q. Julius Hilarianus concerning Easter. The whole taken from an ancient Manuscript of the Royal Library of Turin, and revised by Mr. PFAFFIUS, who*

ART. 36. of LITERATURE. 125  
who has added to it a Preliminary  
Dissertation. Paris. 1712. in 8vo. Pagg.  
246.

MR. Pfaffius \* knowing that the Library of the Duke of Savoy was burnt with the Gallery in the Year 1667, did not expect to find any Remains of it; the more, because it did not appear that Father Mabillon, who had been at Turin since, took any thing from that Library. But he was agreeably undeceived by reading the *Diarium Italicum* of Dom Bernard de Montfaucon, who affirms that when he came to Turin, there were about three hundred Manuscripts, all in a heap in a certain Cabinet. The Editor being in that City took a view of the Library, which had been put in order a Year before; and desiring to know what the Commonwealth of Learning might expect from it, he began to make a Catalogue of the Greek and Hebrew Manuscripts. Whilst he was about it, he lighted upon the Manuscript which he has published. He gives a Description of it, and says it is a Manuscript of the fifth Century, or of the beginning of the sixth. However, he adds that he will not be positive about it. "We know, says he, that the Antiquity of Manuscripts cannot be determined with the same Certainty as if one had a Demonstration for it. When a Manuscript is a thousand Years old, 'tis impossible to know exactly in what Age it was written: One must be contented with an Interval that takes in some Centuries. And indeed no one has hitherto pretended to lay down certain Rules to find out the Age of those ancient Manuscripts". Mr. Pfaffius confirms his Opinion by several Reflections, and then concludes with these Words, "That he who gives the best guess, is best qualified to determine the Antiquity of Manuscripts".

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\* This Article is taken from the *Journal des Sçavans*.

Hitherto we had only a Fragment of the Abridgment of the *Divine Institution*; and it was the more natural to think that the remaining Part was lost, because St. Jerome had it not in his Copy, as he observes when he enumerates the Works of *Lactantius*. It appears from Mr. *Pfaffius*'s Division of this Abridgment into 72 Chapters, that the first 55 were never before published, and that the others contain the Fragment already known. The Editor makes several critical Observations upon this Work. *Lactantius* quotes the Oracles of the Sibyls; and far from suspecting their being genuine, confutes the Heathens, who rejected them, and pretended that those Oracles had been forged by some Christians. Mr. *Pfaffius* observes that the Arguments of *Lactantius* are very weak. That Author has some Heterodox Expressions concerning the Origin of Evil. He gives us to understand that God, who is the Author of Virtue, is also the Author of Vice, because Virtue could neither exert it self, nor subsist without Vice. This Error is confuted by *Lactantius* himself, who plainly teaches in some other Places that Evil does not proceed from God, but from the Devil. Mr. *Pfaffius* shews at the same time, that there is a great difference between the Error of *Lactantius*, and that of the *Manichees*; but he blames him for asserting, as they did, that Man consists of two Parts, one of which is good, and the other bad, meaning the Body by the latter. The Editor does also reprove him, for saying that the Community of Goods, which *Plato* designed to establish, would be unjust. However he owns that it would be very difficult to bring it into practice. The Followers of *John de Labadie* introduced it in a certain Part of *Friseland*; but their Children having attained to the Age of Discretion, protested against it, and annulled that Establishment. In the following Remarks the Editor excuses or vindicates what *Lactantius* says concerning the *Antipodes*, the Second Person of the Holy Trinity, the Immortality of the Soul, and the End of the World. Mr. *Pfaffius* makes by the by a Digression upon the ancient *Latin* Translation of the Bible.

Here

Here follows a short Account of the *History of the Manichees* inserted in this Volume. A *Sarracen*, whose Name was *Scythianus*, composed four Books against the sound Doctrine of Christians. The First was entitled *The Mystery*; the Second, *The Chapters*; the Third, *The Gospel*; and the Fourth, *The Treasure*. He had a Disciple named *Terebinthus*, who after his Death having possessed himself of these Books, and of a large Sum of Money, removed into *Perfa*, and settled in the House of a Widow whom he made his Confidant. His Pride prompted him to assert, that he was born of a Virgin, that an Angel had visited him in the Mountains, and changed his Name *Terebinthus* into that of *Budda*. He had no time to get many Followers; for being one Day upon the Terrace of the House, the Unclean Spirit threw him down, and he died immediately. The Widow having got his Money, bought for her own Conveniency a young Slave called *Carbitus*, who acquired some Learning by her means, and, after her Decease, made himself Master of *Scythianus's* Books, and of the Estate she left behind her. He took the Name of *Mandæ*, and began to dogmatize. His chief Disciples were *Thomas*, *Ada*, and *Klarnas*. Having fully instructed them in the Doctrine of the *Sarracen*, he sent them away to preach in several Provinces; which they did with great Success. At length, the King of *Perfa* caused him to be apprehended, and condemned him to be dead like a Goat. His Skin was hung up at the Door, and his Body exposed to ravenous Beasts. The Editor conjectures, not without Reason, that this short Narrative was taken from the *Acts* of Bishop *Arbelaus*.

As for what concerns the Fragment relating to the Original of Mankind, 'tis not known who is the Author of it. He seems to believe that *Adam* had both Sexes at the Beginning. Some *Rabbins* have been of the same Opinion; and *Peter Porret* does not disapprove it. The Author applies himself particularly to shew the Origin of the different Nations, which inhabit the World.

*Julius Hilarianus* writ his Treatise concerning *Esse* in the Year 397, under the Consulship of *Casarius* and



and *Atticus*. The great Question (says the Editor) about the Time of keeping *Easter* was not yet determined; and *Hilarianus* maintains in that Work the Opinion of the *Latins* against the *Greeks*, agreeably to Pope *Victor's* Declaration, and the Decree of the Council of *Arce*.

Mr. *Pfaffius* informs us, that he will shortly publish a Catalogue of the *Greek* Manuscripts of the Library of *Turin*. There are not many of profane Authors; but the Number of others is very considerable; and they will be of great Use to those, who design to promote the Good of Religion. Before we conclude, we must observe that Mr. *Pfaffius* makes this Present to the Publick through the Hands of the Learned *Dom Nicolas le Nourry*, a *Benedictin* Monk of the Congregation of *St. Maur*.

~~THE END OF THE FIRST VOLUME~~

## ARTICLE XXXVII.

APOLOGIA PRO JUL. CAESARE VANINO,  
Neapolitano. Cosmopoli, Typis Phila-  
letheis. MDCCXII.

That is,

A DISCOURSE, shewing that JULIUS  
CAESAR VANINUS was no Atheist.  
Cosmopolis. 1712. in 8vo. pagg. 168.  
Sold by J. Moetjens, and M. C. Le  
Cene, in the Strand.

WHEN I published an Account of the Life and  
Tryal of *Vaninus* \*, I observed, among other  
things, that he did not die a Martyr for *Atheism*, as it

\* See the first Volume, Art. LXXVII.



was generally believed; and I think all those who have read that Account, are fully persuaded of it. I quoted a Passage of the late Mr. Bayle, without naming him; whereby it appears that he was in the common Error, tho' the History of President Gramond was not unknown to him. I might have made then the following Observations upon that Tryal. 1. That the Historian just now mentioned was a perfect Zealot, a Bigot of the first Class, as it appears from his Narrative, and consequently not to be depended upon in every Particular relating to *Vaninus*. 2. That the Tryal lasted half a Year; which shews that the Proofs of *Vaninus*'s being an Atheist, were not very plain. 3. That the Judges were ready to acquit him, had it not been for a Witness, who came in all of a sudden to charge him with Atheism. 4. That it is a surprising thing, that this Man should have been so long without deposing against *Vaninus*. 5. That the Condemnation of *Vaninus*, upon the Evidence of a single Witness, appears very irregular, and contrary to the Laws of Equity. 6. That perhaps this Witness wanted the necessary Qualifications to depose in a Case of such Importance. 7. That we cannot be sure that the blasphemous Words, which are ascribed to *Vaninus*, were really uttered by him; because the Historian was a credulous Man, and does not say he had it from the Monk, who attended *Vaninus* to the Place of Execution. 8. That supposing *Vaninus* spoke those Blasphemous Words, it does not follow from thence that he was an Atheist, but that he died in a Transport of Fury and Despair; the more because he was hurried away to the Place of Execution, and burnt alive the very same Day on which the Sentence was pronounced against him. I don't make these Observations in order to prove that *Vaninus* was no Atheist. He might have been a very atheistical Man, without being fully convicted of Atheism. It is highly probable that he was at least a Man of ill Principles.

The Author of this Apology goes farther than I do, and undertakes to clear *Vaninus* from Atheism. He observes, that *Vaninus* was hated by the Secular and Regular Clergy; which proved very prejudicial to him; that his Books were approved and licensed by several Divines,

Divines, and contain no Atheism; that he never denied the Immortality of the Soul; that he writ a Treatise wherein he asserted the Truth of the Law of *Moses*, and of the Christian Religion, &c. The Author answers all that has been said against *Valerius*, by several Authors, and concludes that he was unjustly put to Death.

~~OF THE LIFE AND DEATH OF VALERIUS~~

## ARTICLE XXXVIII.

S. PROSPERI AQUITANI, S. Augustini Discipuli, Sancti Leonis Papæ primi Notarii, Opera omnia, ad Manuscriptos Codices, nec non ad Editiones antiquiores & castigatiores emendata, nunc primum secundum ordinem temporum disposita, & Chronico integro ejusdem, ab ortu rerum, usque ab obitum Valentiniani III. & Romam à Vandalis captam pertingente, locupletata. Quibus præfigitur ejusdem S. Prosperi Aquitani vita, ex operibus ipsius, & Scriptorum Ecclesiasticorum Libris concinnata. Parisiis. MDCCLXII.

That is,

*All the Works of PROSPER AQUITANUS, Disciple of St. Augustin, and first Secretary to Pope Leo I. corrected from the Manuscripts and the best Editions, disposed*

disposed according to the Order of Time, and enlarged with the whole Chronicle of the same Author, which reaches from the Beginning of the World to the Death of Valentinian III. and the taking of Rome by the Vandals. To which is prefixed the Life of Prosper, taken from his Works, and those of Ecclesiastical Writers. Paris. 1711. In Fol. Coll. 1368, besides the Indexes.

THE \* Editor believes, that the first Work of Prosper Aquitanus, that was printed, is the Book wherein he confutes Cassian. That Book came out at Mentz in 1524, under the Direction of Nicolas Carbacchius, and was attended in 1531, with the Collection of St. Austin's Sentences, made by Prosper; and in the Year 1536, with Julianus Pomierius's Book, *De Vita contemplativa*, which is generally to be found with the Works of Prosper. In 1538, Bernardus Staginus published at Venice the Letter of Prosper to Rufinus; the Answer to the Extracts of the *Génèse*; the Book against Cassian; the Epigrams; the Letters of Aurelius Bishop of Carthage, and of Pope Celestin; and some other Pieces.

Stephen Gryphius, a Bookseller of Lyons, was the first, who took Care to collect in one Volume all the Works of Prosper. He printed, in 1539, all those that he could get, and dedicated them to the Magistrates and the People of Riez, supposing that Prosper had been formerly their Bishop. John Sotellus, a Louvain Divine, put out in 1565 another Edition of Prosper's Works, in which he inserted several Pieces never before published, and ascribed them to Prosper. Another Edition came out at Douay in 1576, by the

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\* This Article is taken from the *Journal des Savans*.

Care of *Yahn Olivarius*, who pretended to be much more exact than the foregoing Editors. The *Cologne* Edition published in 1630, and those that came out since, are the same with that of *Olivarius*.

This Edition contains all the Works ascribed to *Prosper*, that are come to the Editor's Hands. He has inserted in it the whole Chronicle, that was left out in the other Editions, either because it might be found elsewhere with *Eusebius's* Chronicle, or because it was very imperfect. It is not imperfect now, says the Editor, since it has been revised by *Du Chesne*, and Father *Labbe*. He adds, that he has also collated it with five Manuscripts of *M. Colbert's* Library. Not contented to make this Edition as large as it could be, he has used his utmost Endeavours to publish it very correct, as it appears by the Manuscripts mentioned by him. He informs the Reader, that being obliged to make a Choice among the various Readings, he has inserted at the Bottom of the Pages those which he lays aside; and that he has also carefully distinguished the Genuine Works of *Prosper* from those that are dubious, and falsely ascribed to him. Each Work, and each Piece, is attended with a Preface designed to clear it, or to give a Notion of it. The Editor has observed the most natural Method, having inserted each Piece in a Chronological Order, wherein he has been helped by the Text, or the Matter, or the Testimony of the Learned.

The Readers will find, in the first place, *Prosper's* Letter to *St. Austin* concerning the Remains of Pelagianism in *Gaul*; and the Epistle of *Hilary* upon the same Subject. And because the Books of *St. Austin* concerning the Predestination of the Saints, and the Gift of Perseverance, were written in answer to those Letters; these two Books have been printed here at large. The next Piece is *Prosper's* Letter to *Ruffinus*; and then the Poem ΠΕΡΙ ΑΧΑΡΙΣΤΩΝ, (*De Ingratis*.) It is divided into four Parts, each of which is subdivided into several Chapters, and illustrated with Notes. Afterwards the Editor has inserted the Answers of *Prosper* to the Objections of the *Gauls* and of *Vincent*, and to the Extracts of the *Genoese*; the Letter of Pope *Celestin* to the Bishops of *Gaul*; the Confutation of *Cassian's*

an's Work, and that Part of *Cassian's* Performance entitled, *Of the Protection of God*, wherein the Abbot *Charemon* teaches *Semipelagianism*. "*Cassian*, says the Editor, uses a Distinction invented by him, and contrary to God's Omnipotence, and to the Doctrine of "original Sin". The next Works are a Commentary upon the fifty last Psalms; the Collection of St. *Austin's* Sentences; and the Book of Epigrams. Those Epigrams are also, properly speaking, so many Sentences of St. *Austin* in Verse. The Chronicle is the last genuine Work of *Prosper*. The Editor has added to it the Acts of the second Council of *Orange*, not only because they are to be found in other Editions since that of *Lonvain* 1565, but also because the Decrees of that Council were made against the Errors confuted by *Prosper*, and even contain some of his Expressions.

The dubious Works are the Confession of *Prosper Aquitanus*; a Poem which a Husband inscribes to his Wife; a Poem upon the Divine Providence; two Books concerning the Vocation of all Nations; and a Letter written to the Virgin *Demetria* about Christian Humility.

Next to those Works, the Editor has printed, 1. Those that were not certainly composed by *Prosper*, tho' they have been ascribed to him, viz. the three Books *De vita contemplativa*, written by *Julian Pomerius*; a Book entitled *Of Predictions and Promises*, by an unknown Author; and a pretended Chronicle, very different from that of *Prosper*, and unworthy of him. 2. The Editor gives us a Compilation of Monuments and Passages, whereby the Readers will be enabled to understand the Works of *Prosper*, and the History of the Heresy confuted by him.

What the Editor calls the Life of *Prosper*, shews that we know but little of it. Tho' most of the Modern Writers make him a Bishop, 'tis very likely he always was a Layman. 'Tis not known in what Year he died; but 'tis thought he was still alive in the Year 463. His pretended Episcopacy of *Riez* is grounded upon the Subscription of Bishop *Prosper*, to be found in the Acts of the Councils of *Carpentras* and *Vaison*. But since those Councils were held in 527, or 529, Bishop

*Prosper*, who subscribed to them, is much later than the other *Prosper*. Besides, 'tis affirmed that he was succeeded by *Maximus*; but *Maximus* held the See of *Riez* in the Year 432. We shall conclude this Extract with some Remarks upon *Prosper*'s Style.

“ His Poetical Genius, says the Editor, appears even in his Prose: He has a Lively, Lofty, Energick, and Sententious Style; and makes a great Impression upon the Mind of his Readers, either by the Dignity of his Words, or the Solidity of his Arguments. Being contented with his natural Gracefulness, he is not fond of those affected Ornaments with which *Leo I.* and other Authors of his Age set off their Writings. As he was the Chief of those who stoutly maintain'd the Catholick Doctrine concerning Grace, he used in its Vindication a warlike way of Writing; and minded Things much more than Words. Hence it is that his Discourse is somewhat obscure in some Places; but that Obscurity does not appear in the Matters which he treats of: He easily clears them, tho' never so perplexed. If his Works do not discover so much Art and Elegance, as those of some other Writers; there is on the other side more Judgment, and Wit, and a greater Strength.



## ARTICLE XXXIX.

### P A R I S.

**D**R. *Lecourt* having publish'd a Thesis, wherein he maintains, that Men and all Animals derive their Original from Seeds, or Spermatick Worms, formed in the Beginning of the World, and so small that a thousand put together do hardly equal the bigness of a Grain of Sand, was attacked last Year by Dr. *Ango*, Professor at *Caen*, in a Thesis of 12 Pages in 4to. entitled, *Quaestio Medica, An homo à Vermibus?*

Some

Some Physicians believe, that the Seeds in question were enclosed in the first Males of each Kind; and that the first Man had in him all the Descendants who sprang, or shall spring from him.

Others pretend, that the Creator of all Things put those Seeds into the first Females of each Kind; and that the Bodies of all Men were contained in little, not in *Adam*, but in *Eve*.

There is a third Opinion, viz. that God created all the Seeds of Animals from the Beginning; that he scattered them in the Air, the Water, and the Earth; and that those Seeds being swallowed with the Food, or with the Air that is breathed, enable the Animals of their own Species to produce their like. This is the Opinion of Dr. *Lecourt*. According to some Authors, those Seeds are fomented in Females; and according to others, in Males. Dr. *Lecourt* sides with the latter.

Dr. *Ango* pretends, in the Thesis above-mentioned, that the Generation of Animals does not proceed from such Seeds created in the Beginning of the World, wherein the *Fetus* is perfectly contained in little; but from the Mixture of two Substances, one of the Male, and the other of the Female, both confused and unformed, which by virtue of a secret and regular Motion, communicated to them by the Supreme Creator, are so ordered and disposed as to form an organized Body. He says, that according to this Opinion, one may easily understand how Children happen to be like their Parents, and why there are some Hereditary Diseases; whereas none of those Effects can be accounted for, if it be supposed that Men proceed from Spermatick Worms. How comes it, for Instance, (says Dr. *Ango*) that an organized Seed, created in the Beginning of the World, produces a Gouty or Epileptick Man, if the Father is troubled with the Gout, or is Epileptick? Did God design to create for that End some Gouty Worms, others Epileptick, &c.

Dr. *Lecourt* says, that when a Man dies of a violent Death, the Humour contained in the *Prostata* is full of small lively Worms; whereas none are to be found with any Motion in a Child, or in a Man who dies

of a Disease. Dr. *Ango* answers, that those pretended Seeds or Worms are only to be seen with the help of a Microscope, and that Microscopes deceive us; that Mr. *Leeuwenhoek*, who boasts of his Discoveries of that kind, made with Microscopes and other Instruments, deserves to be laugh'd at, *irridendus ille Bateoni*; that those pretended Worms are perhaps small Filaments; and that granting the Reality of those Worms, they should rather be accounted the Signs than the Causes of Fecundity; that if Spermatick Worms are alive, move, and grow, they must have a Soul; which is absurd. He adds, that according to that System, Millions of living Seeds must be destroyed to produce one Man; that this is contrary to the Simplicity of Nature; that if those Worms were first enclosed in *Adam* or *Eve*, their Number must needs be less now in Men or Women; that, if it be so, the *Ovaria* of Women ought to lessen from Age to Age; or if those Seeds are in a Man, the Receptacle wherein they are contained must likewise decrease; and yet no body did ever perceive such a Diminution.

Dr. *Lecourt*, being thus attack'd by Dr. *Ango*, has put out a Pamphlet consisting of four Leaves in 4to. with this Title, *Curtius Angotio suo*. His Answers, which appear very plausible, moved Dr. *Ango* to publish a Reply of 58 Pages in 12o. printed this Year, † wherein he endeavours to justify the Words above-mentioned concerning Mr. *Leeuwenhoek*, by saying that herein he only follows the Judgment of Mr. *Hartsoeker*: Whereupon he quotes the Passage of that Author \*

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† 1712.

\* The Passage of Mr. *Hartsoeker* may be seen in my Account of his Book, in the first Volume.





~~RETRACTED~~

## ARTICLE XL.

A FURTHER Account of Dr. BOIX's Book, entituled, *Hippocrates vindicated against the Impositions and Calumnies of some unwary Physicians, in what concerns the Cure of Acute Diseases, &c.* (See the first Account above, Art. XXXII.)

WE \* have given an Account of the three first Chapters of this Work; and now we shall run over the following Chapters, beginning with the fourth, which concerns the fourth Proposition of the first Aphorism of *Hippocrates*, the Explication whereof makes the whole Subject of this Volume.

That Proposition consists of two Terms: The second is capable of different Interpretations. Dr. Boix approves that, which renders those two Words thus, *Experience is deceitful*; and then he undertakes to unfold their true Sense. *Hippocrates* (says he) means that a Physician, tho' never so skilful, can never be sure of the Effect of any Remedy; insomuch that whenever he prescribes a Medicament, be it never so common, he may be said to try a new Experiment, the Success whereof he cannot warrant, without being guilty of Rashness. In order to prove this kind of Paradox, the Author instances upon a very common Illness, viz. *Chilblains*. He pretends that among the many tried Receipts, which Physick affords for the Cure of that Illness, a Physician cannot rely upon the Success of any of them in particular; and that when he has vainly applied them one after another, he is some-

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\* This Article is taken from the Journal des Sçavans.

times obliged to put off the Cure till the Spring. Dr. Boix does not forget to take notice, that some dogmatical Physicians understand the Words of *Hippocrates*, as if he meant that *Experience* is only *deceitful* for the Empirick Sect; whereas dogmatical Physicians render it more certain by their Reasonings. The Author shews that such a Pretension is very ill grounded, and endeavours to prove that *Experience* is no less *deceitful* for them, than for Empirick Physicians.

By the latter he does not mean those Impostors, who come from foreign Countries, and pretend to cure all sorts of Diseases with half a dozen of Secrets; nor that Multitude of ignorant Monks, who make bold to physick Mankind without any Mission; nor those Mountebanks, who trick People of their Money; nor many others of the like Stamp. He thinks none of them deserve to be call'd Empiricks: He adds, that the State should be cleared of those *Insects*, and that all those Quacks should be sent to the Gallies; a Punishment which they should undergo with greater Reason, than many Men who are daily condemned to it. He calls by the Name of *Empiricks* an Order of Physicians, who (says he) ought not to be confounded with those Rascals: they are learned Physicians, who making Experience their chief Study, don't neglect to improve their Art by reasoning to a certain degree; that is, being unwilling to make vain Enquiries into the most hidden Causes of Diseases, they are contented to Reason about those *Phænomena*, that strike upon their Senses; which is sufficient to direct them in the practical Part with all the Certainty that can be expected in that Kind. 'Tis in vain (says he) that dogmatical Physicians pretend to a much greater degree of Certainty than Empiricks can attain to. Nature is equally obscure and impenetrable for all of them; and the former have no Advantage over the latter, but what arises from an ill grounded Assurance, by which they are miserably deceived.

The Author does not desire to be believed upon his Word, when he asserts that dogmatical Physicians have not a greater Insight into the Mysteries of Nature than Empiricks: He undertakes to prove it by Authority, Reason,

Reason, and Experience, according to his usual Method. In the first Place, he has recourse to divine Authority, and quotes several Passages of the Scripture, the Design of which is to make us sensible of our imperfect Knowledge of natural Causes. Human Authority comes next: It consists in the sincere Confession of the most celebrated Dogmatists, such as *Hippocrates*, *Galen*, *Valles* a famous *Spanish* Physician, &c. who all agree about the profound Ignorance we are in concerning the Works of Nature.

He confirms those Authorities by an Argument, or rather by a kind of Induction, which shews that a Man may become an excellent Physician, without having a distinct Knowledge of the Nature of Diseases and Remedies. That Induction runs upon five Examples, whereof the most considerable with respect to the matter in hand, are *Treacle*, the Physick of *Paracelsus*, and *Quinquina*. As for what concerns *Treacle*, Is there any Physician (says the Author) so clear-sighted as to be able to determine what sort of Compound results from the Mixture of above sixty Drugs, which make up that Medicament; and what Effects it has in our Bodies? *Galen* himself, so dogmatical upon all Occasions, and so used to combine his four Qualities in order to explain natural Effects, was so puzzled about *Treacle*, that he was forced to say, that Antidote works by its whole Substance, (*tota substantia*) an Expression not understood to this Day by any of the Commentators. And yet *Treacle* is commonly used in Physick, and has a good Effect, without giving one self the Trouble to know how it works. As for *Paracelsus*, (continues the Author,) did ever any Physician before him invent more Remedies, and handle with greater Dexterity what Nature affords us in that Kind, out of the Mineral, Vegetal, and Animal Kingdoms? And yet Mr. *Boyle* tells us, he was a Man of indifferent Parts, and little skilled in the Theory: And indeed one may observe from his Works, that he did not much care to reconcile his Remedies and his Curative Method with the Philosophical Systems, that prevailed in his Time. He let *Erastus*, *Crato*, and the other Physicians of the Imperial Court, argue as much as they

would, being contented to refute them by the Number of his Cures. As for what concerns *Quinquina*, does it not cure Agues more effectually than any other Remedy, though no body knows yet certainly wherein its Virtue consists, and though there are as many different Hypotheses about it, as there are Physicians who have treated of that Subject?

This Induction leads the Author to his third Proof, viz. Experience: He appeals to most People, who know that Empirical Physick overcomes the most stubborn Diseases, and cures them more happily by a mere Experience, than our *European* Dogmatists with the Syllogistical Art of *Aristotle*, and the four Books of *Galen's Method*. Whereupon he cites *Limsthor's Voyage*, who shews what sort of Physick is practised at *Goa*; *Semedo*, in his History of *China*; *Ameyda*, concerning the Physicians of *Japan*; *Bontius*, concerning those of the *East-Indies*; *Prosper Alpinus*, for *Egypt*; *Williams Piso*, for *Brazil*; *Monardes*, for the other Parts of *America*, &c.

In the fifth Chapter, Dr. Boix undertakes to clear these two Words of the Aphorism, *Judicium difficile*, *Judgment is difficult*. He maintains, that *Hippocrates* meant only, that Man has no *Faculty* whereby he may know the true Essence of the most inconsiderable Being in the Universe; and consequently that a Physician, far from affirming any thing positively about the Cure of Diseases, can never be too cautious in his Judgment, and in his Decisions. We must not infer from thence (says the Author) that *Hippocrates* was not initiated into Philosophical Mysteries, and that his Philosophy was only a Collection of *Old Womens Tales*, as *Valles* will have it. That great Man had learned from *Democritus* the most solid part of that Science, and the most proper to form an excellent Physician; that is, an Experimental Philosophy, grounded upon nice and exact Observations, and not upon vain Speculations, or insignificant Terms of Logick and Metaphysics. This Method of Philosophizing was so different from that of the Dogmatists, who doubt of nothing, and decide every thing without any Hesitation, that we cannot forbear observing, as the Author does, that this presumptuous

tuous Sect had no manner of Reason to represent *Hippocrates* as the Head of Dogmatical Physicians.

One might more reasonably (says Dr. Boiss) reckon him among the Empiricks and the *Pyrrhonist* Philosophers, since he professed to doubt upon a thousand Occasions. And indeed he says in express Words, that *no certain Doctrine can be taught in Physick; that Propositions concerning Diseases frequently prove false; that a Man ought to believe his own Eyes, rather than different Opinions, &c.* A Physician who argues from such Principles, cannot be suspected of being Dogmatical. Hence it is that *Hippocrates* in his best Works, such as the *Aphorisms*, the *Prognostick*, the *Coacæ*, and the *Epidemiæ*, mentions only his Observations upon the most common Symptoms of Diseases, without enquiring into their natural Causes; that Knowledge being in his Opinion of little Use for the Cure of sick People; and therefore he leaves that Enquiry to the idle Dogmatists. Our Author takes Occasion from thence to treat more particularly of the Dogmatical and *Pyrrhonick* Philosophy, and does not scruple to declare for the latter. He thinks the Dogmatists have little Reason to boast of all the Discoveries that have been made in natural Philosophy, especially within these hundred Years, or thereabouts; and he maintains that they are only mere Probabilities, far from being Demonstrations. He appears fully persuaded, that the Science of natural Causes has hitherto been very little improved; and therefore he looks upon those Discoveries, that are most valued by our Philosophers, as a mere *Pyrrhonism*; and to confirm his Opinion, he observes what Father *Malebranche* says in Praise of *Descartes*, that he discovered more Truths in thirty Years, than all the other Philosophers for so many Ages. We only run over all those things, to proceed to the sixth Chapter.

The Author explains at large the sixth Precept contained in the Aphorism, and expressed in these Words: *A Physician ought to discharge all his Duties.* Dr. Boiss shews wherein those Duties consist. A Physician ought to understand perfectly the *Greek* and *Latin* Tongues, that he may be able to derive the Precepts of his Art from the Fountain-Head. Experimental Philosophy and

and Natural History are absolutely necessary to him: Rhetorick, or the Art of Persuading, will be of great Use to raise in his Patients a good Opinion of him; and he ought not to be ignorant of Mathematics, especially of Astronomy. He must be very careful to learn Anatomy; but he ought not to make it his chief Business, since it can't be denied that *Hippocrates*, though a very indifferent Anatomist, proved the greatest Physician of all Ages; not to say that those, who have been most eminent for their Skill in Anatomy, have not distinguished themselves in the Practice of Physick, for want of sufficient Leisure to get a perfect Knowledge of both. (Dr. Boix speaks all along.) He will have a Physician to be a good Chymist, being persuaded that Chymistry is a better way to dive into the Nature of Bodies, than the Philosophy of *Plato*, *Aristotle*, *Epicurus*, or any other.

Surgery is, in his Opinion, so necessary to a Physician, that he ought to know not only the Theory, but also the practical Part of it. Dr. Boix applied himself to it, in Imitation of *Hippocrates*, *Galen*, and other famous Physicians; and he tells us at large how he came to be fond of that Study; what Authors he pitched upon; what Progress he made in it; how he was crossed by the Envy of Physicians and Surgeons, &c. It was hardly possible for him to avoid being hated and persecuted by the latter, since he followed the Method of *Cæsar Magnatus* for the Cure of Wounds, which he knew by Experience to be an Excellent one. That Method (says Dr. Boix) had two Faults in it, which the Surgeons could not forgive: It cured in a Week what they could not cure in forty Days: Besides, it required but few Medicaments, and no great Attendance from a Surgeon.

The Author proceeds to describe the Moral Qualities of a Physician, such as Prudence, Dexterity, good Nature, Piety, &c. He must not be careless in his Dress, nor fond of affected Fineries: He ought not to be proud, nor a Flatterer, nor a great Talker, nor to have an ill Tongue: He ought to avoid Disputes, especially in Consultations, which ought to be made for the Ease of sick People. Those Assemblies were not  
for-

formerly so contentious as they are now; which proceeded from an Uniformity in the Theory and the Method of curing. Different Systems having occasioned a different Practice, and many Quarrels among Physicians, Consultations are not managed with the same Temper as they were before. In order to shew the Ridicule of the different Sects, into which Physicians are divided, to the great Unhappiness of sick People, the Author appoints a Consultation about an Acute Fever attended with Malignity, which threatens the Life of a great Lord, who is resolved to have the best Advice. That Assembly consists of eight Physicians of so many different Sects, *viz.* a *Galenist*, a Disciple of *Vanbelsmont*, a *Paracelsist*, a Follower of *Willis*, a Partisan of *Sylvius Deleboe*, a *Cartesian*, a Disciple of *Dolee*, and *Bagliovi* in Person. The Ghost of *Hippocrates*, raised from the *Elysian Fields* by Dr. Boix, is the President of that Assembly.

Each Physician gives himself a free Scope about the Causes of that Disease, which he explains agreeably to his Hypothesis; and proposes such Remedies at best agree with his Method. The *Galenist* advises frequent and plentiful Bleedings. The Followers of *Paracelsus* and *Vanbelsmont* don't much differ in their Opinions, and talk only of *Elixirs*, *Quintessences*, and other mysterious Remedies. The Disciple of *Willis* is for Bleeding, Emeticks, Sudorificks, and moderate Cordials. The Follower of *Sylvius* cries up the Efficacy of Volatile oily Salts, Diaphoreticks, and Somniferous Remedies. The *Cartesian* considers only the Proportion of the subtil, and globulous Matter, and of branchy Particles, most proper to mend the bad Disposition of the three Elements, of which the Blood of the sick Person consists. The Disciple of *Dolee* pretends to go much farther than any of them, by making a kind of *Hotch-potch* of their different Opinions, which he gives as his own. Lastly, *Bagliovi* is wholly intent upon restoring an *Æquilibrium* between the *Fluids*, and *Solids*, and mending the *Shrinking*, the *Corrugation*, the *Crispature* of Fibers, &c.

*Hippocrates* having heard those Physicians with all the Patience of a Man, who has been used for a long time

"me to bear Extravagances, undertakes to shew them  
 "that they are all mistaken about the Thing in question;  
 "and that though they boast of having him for their Ma-  
 "ster, they have nothing in their Method of curing Dis-  
 "eases, that can move him to look upon them as his  
 "Disciples. He begins his Confutation with the *Galen-  
 "ist*, to whom he speaks in these Words. "*Galen*  
 "your Master (says he) would have been an excellent  
 "Physician, had he not been so lavish of the Blood  
 "of his Patients, and left this pernicious Maxim in  
 "Writing, *That Bleeding is requisite in all Fevers*;  
 "which is quite contrary to what I teach in my Works,  
 "that a Fever is a Counter-Indication of Bleeding. *Ga-  
 "len* understood the right Method of curing; but he  
 "had not the Courage to follow it: He himself owns  
 "it, speaking of the Cure of Wounds in the Head. As  
 "for you, Gentlemen, (*continues Hippocrates*;) who  
 "tread in the Steps of *Paracelsus* and *Vanhelmont*, I  
 "know you exceed me and all other Physicians in Se-  
 "crets and Remedies. But I know at the same time,  
 "that the Merit of a Cure does not at all depend up-  
 "on a Multitude of Medicaments; and that it requires  
 "a greater Skill to cure a sick Person with few Reme-  
 "dies, and almost with a mere *Régimen*, than with a  
 "great Preparation of *Arcane Corallins*, *Alkæst*, and  
 "such like Fooleries. As for *Willis* (*says he, direct-  
 "ing his Speech to the Willisian*;) I admire the Subtlety  
 "of his Arguments, and I cannot deny that he was a  
 "great Chymist, and a great Anatomist. But I cured  
 "my Patients in the Isle of Cors without so many  
 "Words, and my Practice agreed with my Theory;  
 "whereas the Practice of *Willis* contradicted his Hy-  
 "pothesis, since he cured his Patients most times like  
 "a *Galenist*. As for you, (*continues Hippocrates*;) who  
 "follow the Method of *Sylvius*, I must tell you  
 "that I am not ignorant it had a good Success in  
 "Holland, and that he was surnamed *Happy* upon that  
 "account. This Happiness did naturally proceed  
 "from his great Prudence and Caution in prescribing  
 "Remedies; which he did very sparingly; and I con-  
 "fess, that of all the Modern Physicians, he and  
 "Sy-



" *Sydenham* are those that come nearest to my Practice.

In the next Place, *Hippocrates* comes to the Disciple of *Cartesius*, and asks him whether *Descartes*, his Master, was a Physician. The Disciple answers, that *Descartes*, without being a Physician, was the greatest Philosopher that ever was seen. " I know (*replies Hippocrates*) that he and I have learned Philosophy of the same Professor, viz. *Democritus*, tho' *Descartes* pretends to be the Author of that which he has published under his Name; and some ignorant Persons believe it. But there is this Difference between us, that besides the Philosophy of *Democritus*, I have acquired the Knowledge of Physick, which I have learned of my Ancestors who were Physicians, and wherein I have perfected my self by a constant Labour; whereas *Descartes*, without knowing the first Elements of Physick, formed a Sect of Physicians, who through a blind Admiration of his Principles, are so rash as to undertake the Cure of the most dangerous Diseases". Whereupon *Hippocrates* considering that Physick would run a great Hazard, if that Sect should prevail, swears by *Apollo* and the *Suns*, that if ever he is called from the *Elysian* Fields for the Cure of a sick Person, and meets a *Cartesian* in the Consultation, he will throw him out of the Windows, as a Man unqualify'd for such a Noble Profession as Physick, as long as he acknowledges no other Master but a mere Philosopher, like *Descartes*.

Afterwards *Hippocrates* falls upon the Disciple of *Dolee*, and complains to him in these Words. " I am very much surpris'd, that when your Master took a Survey of the different Methods of so many Physicians, he did not think me worthy of being mention'd among them; and I would fain know the Reason of it. What Use (*answers the Disciple of Dolee*) cou'd my Master have made of such a dry and barren Method as yours? How could he have rais'd the Credit of his *Encyclopædia* with a Method wholly taken up with observing the Times and Periods of Diseases, calculating critical Days, and expecting patiently a Crisis? But (*replies Hippocrates*) how can *Dolee* boast

" of

" of what he gives as his own Opinion, since it is  
 " sometimes the Doctrine of *Willis*, sometimes that of  
 " *Sylvius*, or the *Cartesians*, &c. In a word, what has  
 " he added to all those practical Systems? How, (*con-*  
 " *tinues the Disciple*,) is it a small Performance to have  
 " explained so clearly the Causes of Health, and Dis-  
 " eases? To have taught us the Names of some Spi-  
 " rits, who preside over both in the chief Parts of the  
 " Body? *Microcosmetor*, for Instance, and *Cosmetorges*  
 " take Care of the Head: *Cardimelech* has his Seat in  
 " the Heart: *Casteronax* and *Bitbmimalca* reside in the  
 " Stomach: The *Plastick Spirit* has the direction of  
 " the Womb: These are the Authors of all our Dis-  
 " eases, according to Dr. *John Dolee* my Master".  
 Whereupon *Hippocrates* cries out, pulling his Beard:  
 " What an impertinent Cant is this! Can such a Lan-  
 " guage be endured in so wise and honourable a Fa-  
 " culty as that of Physick? Can we blame the Author  
 " of the *Amusements Serious and Comical*, for ridicu-  
 " ling our Profession in the following Words: Lan-  
 " guages are generally learn'd to express clearly what  
 " one knows; but Physicians seem to learn their *Jar-*  
 " gon only to perplex and confound what they are igno-  
 " rant of?

Lastly, *Hippocrates* puts an end to the Consultation  
 by examining *Bagliovi's* System. He laughs at his *Fibra Motrix*, and his Method of curing, which chiefly  
 consists in minding the solid Parts. He charges him  
 with bringing a great Confusion into Physick by thrust-  
 ing the Mathematicks into that Science; and tells him  
 in a reproachful way, that he has acted contrary to all  
 those, who followed the Practice of *Hippocrates* before  
 him. In a word, he inveighs against him, calls him  
*Medico Tarantulero*, a Physician of Tarantulas, and con-  
 demns all the Followers of that Italian, unless they  
 take another Course, to be banished into *Apulia*, and  
 there to be bitten by those dangerous Spiders, to feel  
 the sad Disorders of the *Fibra Motrix*, and to die with  
 much dancing.

The Consultation being ended, *Hippocrates* visits  
 the Patient, and without so much as feeling his Pulse,  
 desires only to see his Urine; and then he comes to the  
 Phy-

## ART. 40. of LITERATURE. 207

Physicians, and pronounces this Oracle. *The Patient is on the fourth Day of his Illness; his Urine gives some Signs of Coction; he will sweat upon the seventh Day, and perfectly recover.*

In the mean time, several dismal Symptoms appear on the fifth day; the Tongue grows dry, the Head is obstructed, the Urine grows thick, the Fever rages more and more. A great Consternation seizes the Physicians. One of them says, the Patient will not outlive the fifth day; another, that he will be suffocated for want of Bleeding; another, that he wants to be blistered, to secure his Head, and to prevent a *Delirium*; a fourth, that he should have been purged the fifth day, &c. The sixth day comes on: The Physicians having no hopes of the Patient's Recovery, talk of stealing away as well as they can: *Hippocrates* holds out, and encourages them to stay. At last, on the seventh day the Patient sweats plentifully, he is shifted three times, and recovers to the great Amazement of the Assembly.

Our Extract is already so large, that we cannot give an Account of the three last Chapters, wherein Dr. *Bois* explains the remaining Part of the Aphorism, which concerns the Duties of sick People, and of those who attend upon them, and all the External Things that may contribute to the Cure of Diseases. We are therefore obliged to refer the Readers to the Book it self, and to leave something to their Curiosity.



ARTI-



## ARTICLE XLI.

**IMPERIUM ORIENTALE**, five Antiquitates Constantinopolitanæ, in quatuor partes distributæ: quæ ex variis Scriptorum Græcorum operibus & præsertim ineditis adornatæ, Commentariis, & Geographicis, Topographicis, aliisque quamplurimis monumentorum ac nomismatum tabellis illustrantur, & ad intelligentiam cum sacræ tum profanæ historiæ apprime conducunt. Opera & Studio Domni ANSELMI BANDURI Ragusini, Presbyteri ac Monachi Benedictini è Congregatione Melitenfi. Parisiis, Typis & Sumptibus Joannis Baptistæ Coignard, Regis & Academiæ Gallicæ Architypographi. MDCCXI. \*

That is,

*The EASTERN EMPIRE, or the Antiquities of Constantinople, divided into four Parts, collected, and illustrated with Commentaries, Geographical and Topographical Tables, Medals, &c. By*

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\* Notwithstanding that Date, this Work is but lately come out, this Year 1712.

*Dom*

*Dom Anselme Banduri of Ragusa, Priest and Benedictin Monk of the Congregation of Melede. Paris. 1711. Two Volumes in Folio. Pagg. 214. for the first and second Part. Pagg. 1012. for the third and fourth Part: Pagg. 140. for the Editor's Notes upon Constantinus Porphyrogeneta: Besides the Prolegomena and the Indexes, and 43 Cuts.*

THE † History of the Antiquities of *Constantinople* has been for a long time the chief Study of many Criticks of the first Rank. We are indebted to the constant Labour of those Learned Men for the famous Collection known by the Name of *Historia Byzantina*, which consists of above thirty Volumes in *Folio*, most of them printed at the *Louvre*. The Celebrated *Du Cange*, who had so great a share in that vast Compilation, gave a new Light to the *Eastern Empire* in his *Familia Byzantina*, in his *Description of Constantinople under the Christian Emperors*, and in his *Greek Glossary*; and it cannot be denied that he had the Glory to clear a great many things, and to make several Discoveries, which required all the Attention of such a laborious Antiquary. The Matter was too vast to be exhausted by him; and it appears from these two Volumes that it wanted a large Supplement. *Dom Anselme Banduri* was to have the Honour of it: A perfect Knowledge of the Original Languages, a great Skill in the History and Antiquities of *Constantinople*, but above all an indefatigable Application to make the best Use of Manuscripts, enabled him to succeed in such an Undertaking. The first Thoughts of it were occasioned nine Years ago by a *Greek Manuscript*, without the

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† Taken from the Journal des Sçavans.

Author's Name to it, which he found in the King of France's Library. The Title and the Date of that Manuscript raised his Curiosity: It was entitled *Origins of Constantinople*, and was about 350 Years older than *Codinus*, and the Author treated the same Subject in a different Method from that Historian. Besides, that Piece was brought over from *Constantinople* after *Du Cange's* Death, and consequently he could not make use of it. This was sufficient to move Father *Banduri* to publish that Work, which had all the grace of Novelty: He translated it into *Latin*; he carefully collated it with *Codinus*, and illustrated it with Learned Notes. His Friends encouraged him to go on with that new Work, and persuaded him to put it out with some other Writings of the same kind never before published, and to lay aside for some time the Edition of *Nicephorus of Constantinople*, which he design'd to publish. But the new Pieces which he has collected, and the length of his Commentary, did so enlarge this Collection, that the Bookseller not being able to print them in one Volume, as it was designed at first, found it necessary to divide the whole Work into two Volumes; and to make them equal, the Editor sent him some other *Greek Treatises*, which he had compared with the Manuscripts, and illustrated with Notes, designing to publish them at some other time. His Survey of the Manuscripts relating to the Empire of *Constantinople*, led him insensibly to the Medals of the same Empire; and as he was perusing those that are lodged in the King's Cabinet, and those of Mr. *Foucault*, he found so many of which *Du Cange* took no Notice, that he does not believe that Antiquary has given us the tenth Part of them. This will afford Matter for another Collection, which *Dom Banduri* designs to put out in two Volumes in *Folio*, and which will be dedicated to the King of France. As for the present Collection, the Author was obliged out of Gratitude to dedicate it to the Great Duke of *Tuscany*. That Prince was pleased to be his Protector ever since his younger Years. He has sent him into France to perfect himself in all sorts of Erudition, and maintains him at his own Charges: The Commonwealth of Learning will in some measure be

indebted

indebted to his Royal Highness for all the Productions of that Learned *Benedictine*. But to give a particular Account of the several Pieces which make up this great Work.

Father *Banduri* has divided it into four Parts: The three first fill up the first Volume; and the fourth is contained in the second.

I. The first Part comprehends three Treatises; the two Books wherein the Emperor *Constantinus Porphyrogeneta* has inserted an Enumeration of the Provinces, which made up the Eastern and Western Empires; and a *Notitia* of the Provinces and Cities depending upon the Emperors of *Constantinople*, written with this Title, *Synecdemus*, by the Grammarian *Hierocles*. It is not known in what Age he lived; but 'tis certain he lived before *Porphyrogeneta*, who quotes and transcribes him word for word in many Places.

In the two Books of *Porphyrogeneta*; there are several Circumstances relating to the Division of the Provinces of the Empire; and the Distribution of Troops, that were unknown to or omitted by the other Historians or Geographers, and may give a great Light into the History of that time. Besides, those Books, tho' written in a serious Style, are intermixed with diverting Narrations, and with Passages of the ancient Poets, which render the reading of them very entertaining. They were published by *Valeanius* and *Frederick Morel*. Dom *Banduri* has revised both of them from a Manuscript in the King's Library, above 300 Years old; and has added to them a new *Latin* Translation and Notes.

The *Synecdemus* of *Hierocles* was first published by *Carolus a Sancto Paulo* at the end of his *Geographia Sacra*; but the Work was curtailed in that first Edition. *Schellstrate* gave a more complete Edition of it in the second Volume of his *Antiquitat Ecclesiasticarum illustratarum*, and such as it was left by *Benedict Holstenius* among his Papers, that is; corrected from several Manuscripts; and attended with a *Latin* Version.

II. The second Part of this Collection contains four Pieces, 1. The Book of *Constantinus Porphyrogeneta*, about the *Government of the Empire*, inscribed to his Son *Romanus*. 2. The *Counsels* or *Advertisements* of Deacon *Agapetus* to the Emperor *Justinian*. 3. The *Exhortations* of the Emperor *Basil the Macedonian* to his Son *Leo*. 4. *The Education of a Prince*, written by *Theophylact* Archbishop of *Bulgaria* to *Constantinus Porphyrogeneta* Son of the Emperor *Michael Ducas*.

1. The Work of *Constantinus Porphyrogeneta* concerning the *Government of the Empire*, treats of the Origin, Manners, and Exploits of many Nations, which made themselves formidable to the Empire of *Constantinople*, on which they bordered; such as the *Patzinakes*, the *Russ*, the *Bulgarians*, the *Turks*, the *Saracens*, the *Dalmatians*, the *Chrobates*, the *Sclavonians*, the *Franks*, &c. In a word, *Porphyrogeneta* gives an exact Account of the several Alliances of that Empire, of the Forces of the Enemies, of their Interests, Designs, &c. This Abridgment of History and Politicks came out the first time at *Leyden* in 1617, in 8vo, with the *Latin* Translation and the Notes of *Meursius*. Father *Banduri* has very much improved that Edition, having collated the Text with a Manuscript in the King's Library, mended a great many Faults, filled up several Gaps, revised the Translation, and added to it a Commentary.

2. The *Counsels* of Deacon *Agapetus* to the Emperor *Justinian* are 72 in Number. The Duties of Sovereigns are laid down in that Work, with Strength and Elegance; and as long as *Justinian* governed the Empire according to that Model, he was admired for his Justice and Piety. The *Greeks* had so great an Esteem for that Piece, that they called it *Scheda Regia*, by Excellency. It has been printed several times in *France*, *Germany*, and the *Low-Countries*. Dom *Banduri* has collated it with two Manuscripts of the King's Library: Besides, he has made a new Translation of it as elegant as the old one was barbarous, and illustrated it with Notes.

3. The



3. The *Exhortations* of the Emperor *Basil* to his Son, divided into 66 Articles; run upon the same Subject as the preceding Work. They came out at first by the Care of *Frederick Morel*. *Peter Danke* published them at *Basil* with his Notes in 1633. *Dom Anselme Banduri* gives us a new Edition of that Work, corrected from two Manuscripts of the King's Library, with *Morel's* Translation revised, and new Notes.

4. *Theophylact*, Author of the *Education of a Prince*, lived about the latter end of the XIth Century, and not about the latter end of the IXth, as some have wrongly affirmed; which may be proved from the Letters of that Archbishop published by *Maurfius*, and from the Work we are speaking of. It was printed the first time at the *Louvre* in 1651, in 4to, with the *Latin* Translation, or rather Paraphrase of *Father Paffines*. It is to be found here with the same Version, and some Remarks of *Father Banduri*.

III. We are now come to the third Part of this Collection, where properly speaking the Readers will find the beginning of this Work, that is, the *Antiquities of Constantinople*; the foregoing Pieces being only a sort of Preliminaries. Those *Antiquities* are divided into eight Books.

1, 2, 3. The four first have been printed the first time from a Manuscript of the King's Library, written about the time of the Emperor *Michael Paleologus*, and translated into *Latin* by the learned Editor. They are dedicated to the Emperor *Alexius Comnenus*. The Anonymous Author, whose Style is very unequal, collected them out of several Writers. He gives a short Description of *Constantinople*, which he divides into three Parts, each of which fills up a Book.

4. In the fourth, he describes the Church of *Santa Sophia*; and his Description does not agree in many things with those that have been published by others.

5. There is in the fifth Book of those *Antiquities* another Anonymous Work, entitled, *Short chronological Narrations*, which *Lambecius* published with *Codinus* from a Manuscript of the King's Library. It is a

Compilation of Facts taken from *Eusebius*, *Socrates*, *Papias*, and several others. It came out the second time at Paris in 1644, with the Latin Translation and the Notes of Father *Combesis*, in his *Collection of the Origins of Constantinople*. Father *Banduri* has reprinted it, collated with the original Manuscript, and attended with his own Translation and Notes.

6. Five different Pieces, the three first whereof and the last have been translated and commented upon by Father *Banduri*, make up the sixth Book, viz. 1. A Discourse of *Nicetas Choniates* concerning the Statues of Constantinople, out of which the Latins coined Money after the taking of that City. (That small Piece, never before published, was transcribed from a Manuscript of the Bodleian Library, and sent by Dr. *Grabe* to the famous Mr. *Bosvin*, one of the Keepers of the King of France's Library, and whose *Gregoras* makes a considerable Part of the *Historia Byzantina*. Tho' that learned Library-Keeper designed to insert that Piece in the fourth Volume of the same *Gregoras*, he has been pleased generously to yield it to Father *Banduri*.) 2. A Description of the stately Porch of St. *Sophia*, call'd *Augusteon*, composed by *Georgius Pachymeres*. (Mr. *Bosvin* is the first who published it in Greek in his *Gregoras*.) 3. *Photius's* Description of the new Church built in Honour of the Holy Virgin by *Basil the Macedonian*, in his own Palace. (It was published twice before, first in Greek by *Lambecius* in his Notes upon *Codinus*; and then in Greek and Latin by Father *Combesis* in his *Origins of Constantinople*.) 4. A very particular Account of the Imperial Monuments, that were to be found in the Church of the Apostles, and in other Churches. (This Piece was never printed before.) 5. Some Extracts concerning the Antiquities of Constantinople, taken from a Manuscript of the King's Library, and from *Codinus* published by *Lambecius*.

7. The seventh Book is a Collection of many Epigrams and other Greek Pieces, both Ancient and Modern, upon the most celebrated Monuments of Constantinople, and of several Inscriptions concerning that City. Most of the Epigrams are extracted from the third, fourth,

fourth, and fifth Books of the *Anthologia*. Each of them is attended with a *Latin* Translation in Verse, and the initial Letters of the Author's Name; and they are all illustrated with the Notes of *Brodeus*, *Vincent*, and Father *Bandari*, and with the *Greek Scholia*. All those Pieces had been already published in several Places; but they had never been collected into one Body.

8. Lastly, the eighth Book of those Antiquities is a Collection of many Catalogues, either of the Patriarchs of *Constantinople*, or of the Bishops depending upon them, or of the Eastern Emperors. Those Pieces are seven in Number; viz. 1. A Catalogue of the Bishops and Patriarchs of *Constantinople*, extracted from the Chronological Abridgment of the Patriarch St. *Nicéphorus*, different from the printed Copy. 2. Another Catalogue of the same Patriarchs, drawn up by *Nicéphorus Callistus*, and never before published. 3. A third Catalogue of those Patriarchs published in the *Jus Græco-Romanum* of *Luennclavius*. 4. A fourth Catalogue taken from the historical Abridgment of *Matthew Cigala*, and ending with the Year of our Lord 1636. 5. A fifth Catalogue of those Patriarchs and of the Bishops depending upon them, drawn up by *Philip of Cyprus* Protonotary of the great Church. 6, and 7. Two Catalogues of the Emperors of *Constantinople*, the first whereof reaches only to *Martius*, or to the taking of that Imperial City by the *Lutins*; and the other ends with the Reign of Sultan *Murad* or *Amurath*, in 1634.

Those eight Books are attended with two Works of *Gyllius*, whereby the Antiquities of *Constantinople* may be very much illustrated. The first is a Description of *Bosphorus Thracius*, divided into three Books, and taken from several Authors, particularly from *Dionysius Byzantinus*, an ancient *Greek* Writer never yet published: *Lucas Holstenius* promised to put out that Author. The second Work consisting of four Books, is a Topography of *Constantinople*, the more curious, because *Gyllius* takes notice of the Ancient Monuments, that were to be seen still in his time in that great City, and were since destroyed by the *Turks*. Father *Bandari* has taken care to mend many Faults, which had crept into the Text of that Author, and to distinguish

his Words from the Passages quoted out of other Authors, by causing those Passages to be printed in *Italic* Letter. Besides, he has added to that Work a Description of *Constantinople*, such as it was under the Empire of *Arcadius* and *Honorius*; written by an Anonymous Author; and *Pancirolus's* Notes upon that Description. The whole ends with five Indexes.

We must not forget to observe, that the Author has prefixed to this First Volume a Chronological Table of the Emperors and Patriarchs of *Constantinople*, from *Constantine the Great* and *Metrophanes*, to the taking of that City by the *Turks*. That Table is so disposed, as to shew the Succession of both in two Lateral Columns attending the Years of the Christian *Æra* set down in the middle Column; and to form at the same time an Historical Series of the principal Events of the History of *Constantinople*, both Profane and Ecclesiastical.

Such are the Pieces, which make up the first Volume of these Antiquities. What remains is to give an Account of the second Volume.

IV. It is, as we have already said, the fourth Part of the whole Work, and contains the Commentaries of *Dom Anselme Banduri* upon the Antiquities of *Constantinople* in eight Books; his Notes upon the two Treatises of *Constantinus Porphyrogeneta*; short Remarks upon *Agapetus*, *Basil*, and *Theophylact*: seven Indexes, and many Cuts very neatly engraved.

The four first Books of the Author's Commentaries, wherein he undertakes to clear the Anonymous Writer, are the largest. Father *Banduri* carefully mentions the various Readings, His Emendations, and the Explication of obscure Passages; did very much contribute to enlarge those Commentaries; but the chief Reason of it is, that the Author has been very careful to take notice of the Founders and Restorers of all the Monuments described by the Anonymous Writer, and to shew the true Situation of each of them in the City of *Constantinople*; which could not be performed without the help of many Authorities compared together and examined

examined with all the Sagacity, that can be expected from an excellent Critick.

Father *Banduri* has prefixed to his Commentaries seven Topographical Maps; four of *Constantinople*, and three of *Propontis* and *Bosphorus Thracius*. The first represents the Plan of *Constantinople* divided into fourteen Parts; and such as it was under *Arcadius* and *Honorius*. This Plan is borrowed from that which *Du Cange* caused to be engraved from the Description of an Anonymous Writer contemporary with *Honorius*, and from that of *Gyllius*; only some Alterations have been made in it from the Plan of Mr. *de Combes* lodged in the Treasury of the Charters of the Marine. In the second Map, one may see that Imperial City, such as it is described by our Anonymous Writer, that is, such as it was under *Alexius Comnenus*. The third, copied from a Manuscript of the King's Library, shews the State of *Constantinople* under *Joannes Palæologus*. Lastly, that City appears in the fourth Map engraved from that of *Grelot*, such as it is at this present Time. As for the three Maps of the *Bosphorus*, the first is that of *Sanfon Junior*, engraved from the Memoirs of *Gyllius*; the second, which is more exact, is a Copy of that of Mr. *de Combes*, and the third is that of *Grelot*.

I. The first Book of Father *Banduri's* Commentary is one of the most entertaining, by reason of the many Cuts with which it is adorned. It offers seventy eight *Byzantine* Medals, the first of which were stamped when *Byzantium* was a Republick, and the others under the *Roman* Empire. All those Medals, except two, have been taken from the King's Cabinet, and from that of M. *Foucault*. The Author might have made a greater Collection of them, had he been willing to take in all those that have been published; but he thought the best way was to trust no body but himself, and to give none but those which he has seen. The next Plate represents two *Diptychs*, already published in the third Volume of Father *Mabillon's Annals of the Benedictines*.

But the chief Ornament of this second Volume consists in nineteen Copper-Plates representing the Column

turn of *Constantinople*, and all the *Bas-reliefs* upon it. This is not the Column which *Theodosius* the Great raised in the Place call'd *Forum Tauri*, and which was pull'd down by *Bajazet's* Order to build a Bath. It is another Column, which *Arcadius* erected in a Place of the same Name, and upon which he caused the Victories of his Father to be represented, with the most considerable Edifices raised by those two Emperors. This last Column is to be seen still at *Constantinople*: It has been described by *Cyllius* with all its Dimensions, and is wrongly confounded with that of *Theodosius*. The *Bas-reliefs* of that Column were exactly designed by *Gentile Bellino*, a famous Painter of *Venice*, during his Stay at *Constantinople*; whither he was sent for by *Mahomet II.* Father *Menesstrier* got them engraved eight Years ago, and added to them a large Explication. But because the Antiquaries have not been well pleased with the first engraving, and because of all the ancient Monuments of *Constantinople* that Column is the most valuable, Father *Banduri* got it engraved a-new from the Designs of *Gentile Bellino*, which are carefully preserved in the Royal Academy of Painting at *Paris*; and has added to each Cut a short Explication of it

2. There is in the second Book of *Dom Anselme's* Commentary a *Greek Piece* never before published, which he has transcribed from a Manuscript of the Library of *St. Germain des Prez*. It is the History of the Translation of the Body of *St. Stephen*, written by an Anonymous Writer older than *Metaphrastes*.

3. The Author has engraved, in the third Book of his Commentaries, the Ruins of the *Circus* or *Hippodromus* of *Constantinople*, such as *Pavlinius* represented them from an ancient Topography of that City. *Dom Banduri* has inserted in the same Book, two curious Pieces never before published: They are printed in *Greek* with his *Latin* Translation. The first is a short Treatise of the *Hippodromus*, taken from a Manuscript of the King's Library: The second, printed from a Manuscript of the Library of *St. Germain des Prez*, is the Life of *St. Dalmatius*, who gave his Name to a famous Monastery at *Constantinople*: The Description of

of that Monastery has occasioned the Impression of this new Piece.

4. The Description of *St. Sophia*, written in *French* by *Grelot*, and attended with five Copper-Plates representing the most considerable Parts of that stately Church, takes up near one half of the fourth Book.

We are sorry to pass over the fifth, sixth, and seventh Books of these Commentaries, which being full of excellent Learning, deserve, as every thing else, the Curiosity and Attention of the Readers.

8. We shall only say something of the last Book, wherein the Author enlarges particularly upon the History of the Patriarchs of *Constantinople*, and gives several Proofs not only of his Skill in what concerns sacred and profane Antiquity, but also of his Accuracy in chronological Arguments. This eighth Book consists of many curious Pieces. The first is a very particular Account of all the Tracts contained in a Manuscript of the King's Library, very much worn out, and very difficult to read, out of which the Author has extracted the Catalogue of those Patriarchs drawn up by *Nicephorus Callistus*. We are indebted to Mr. *Boivin* for that Account. Besides, Dom *Banduri* gives us in *Greek*, from several Manuscripts of the King's Library, the Tracts of *Gregory of Cyprus*, and the Letters of *Athanasius*, both Patriarchs of *Constantinople*. There is also at the End of this last Book a compendious History of the Patriarchs of that City, written in *Greek*, and lately sent from *Constantinople* to the Illustrious Abb6t *Remondet*, who has translated it into *Latin*, and added to it some Notes.

This Commentary ends with six Copper-Plates, on which the most remarkable *Turkish* Monuments of *Constantinople* were engraved by *Grelot's* Direction.

We should give an Account of Father *Banduri's* Notes upon *Constantinus Porphyrogeneta*. But because such an Account would carry us beyond our usual Bounds, we shall only observe, 1. That the Author has prefixed to those Notes two Geographical Maps of the *Eastern Empire*, drawn up by Mr. *de l'Isle*, a Member of the Royal Academy of Sciences; one of which is adapted to the Treatise of *Porphyrogeneta* concerning

cerning the Provinces of the Empire; and the other to the second Work of that Emperor relating to the Government. 2. That the Author has published among those Notes a *Greek Fragment*, never before printed, taken from *M. Colbert's Library*, and containing the History of the Conversion of the *Russians* to Christianity. 3. That he has inserted several *Sclavonian Alphabets*. 4. That he informs us of many Historical Circumstances relating to *Dalmatia*, and the Republick of *Ragusa*, the Native Country of the learned *Benedictin*, who is born of one of the most illustrious Families of that Republick.

To conclude, it appears from this whole Work, that the Author will no less deserve the Protection of the Great Duke, than so many other learned Men, who did in some measure pay the Favours which they received from the House of *Medici*, by the Honour it got from their Reputation. In a word, it may be said that there is no better Omen for a Man of Letters, than to be protected by that illustrious House.

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## A R T I C L E    X L I I .

FESTE d'Athenes représentée sur une Cornaline antique du Cabinet du Roy. A Paris, chez Pierre Cot, Imprimeur-Libraire de l'Académie Royale des Inscriptions & Medailles, rue du Foin, à la Minerve. 1712.

That is,

*An ATHENIAN FESTIVAL represented upon an Antique Cornelian-Stone lodged in*



THE \*engraved Stone, explained in this Discourse, is in its Kind one of the finest and most perfect Monuments of Antiquity. It is a surprising thing that the Artist should have been able to represent human Figures, all equally distinct, and designed with the greatest Correctness, in a Space which hardly equals the Diameter of a Groat in an oval Figure. That Antique is commonly call'd *Michael Angelo's Seal*, because that famous Painter, to whom it did belong, applied it to that Use. After his Death, that Cornelian-Stone came to the Hands of a Goldsmith of *Bologna*, whose Name was *Augustin de Tassa*, and then it was conveyed to the Wife of an Intendant of the House of *Florence*. Afterwards, in 1610, it was sold by the Heirs of that Lady to *M. Bagarris*, Keeper of *Henry IVth's* Cabinet. 'Tis said that learned Man paid eight hundred Crowns for it. *Madam de May* his Heiress parted with it afterwards in favour of *M. Lauthier*, Father of the King's Secretary, from whom it came at last into his Majesty's Cabinet. (This historical Account is taken from the Author.)

It can be no wonder that such a noble Piece should have been admired by Antiquaries and Painters, and that they should have engraved and explained that precious Monument in Emulation of one another. *Mr. Baudouin* took care to get it engrav'd in little, but without any Explication, in his Treatise entituled, *De l'Utilité des Voyages*. From that time, *Mrs. le Hay* published a Copy of it at large, wherein she departed a little from the Original, which she took for a Work of *Pyrgoteles* a famous Sculptor, Contemporary with *Alexander the Great*. Others † have said that this Stone might have been engraved for *Alexander* himself, when

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\* Taken from the Journal des Sçavans. † I have published another Description of this Stone in the first Volume, Art. VI.

he attempted the Conquest of *India*, and that a Vintage was represented upon it. Lastly, Mr. *de Maucour* being little satisfied with the Correctness of the Stamp, and the Explication of it, caused a new Copy to be more faithfully engraved, and added to it a short Account of his Opinion concerning that Antique, wherein he pretends to see a Feast or a Sacrifice for the Birth of *Bacchus*: He read a Dissertation upon that Subject in the Royal Academy of Inscriptions and Medals.

M. *Baudelot*, so well versed in the Knowledge of ancient Monuments, could not approve M. *de Maucour*'s Opinion, tho' it appeared to him more plausible than all the other Conjectures which had been made upon that Stone. He thought he could find out a more satisfactory Explication; and being challenged to explain that Antique more probably than his Colleague, he put together the Proofs of his System in a Discourse communicated to the same Academy. He made some Additions to it since, and prepared it for the Press with a new Copy of the Cornelian Stone at large: The Duke of Orleans, who has been pleased to examine that Copy, has found it *very just and exact*. After an Approbation of such a Weight, the Author did no longer scruple to publish it with his Explication; and he has dedicated both to His Royal Highness. The Antique has been engraved two Ways, such as it appears in hollow, and such as it may be seen in Impresses.

This learned Antiquary is therefore of opinion, that the Engraver chiefly designed to represent upon that Stone what happened after the Solemnity of the Feast call'd *Puanepsia*, and besides to preserve the Memory of some other Events concerning the Institution of that Religious Ceremony. It was celebrated at *Athens* in Honour of *Apollo*, the seventh of the Month answering the end of *September* and the beginning of *October*, which the *Athenians* call'd *Puanepsion* by reason of that Solemnity. It owed its Original to a Vow made by *Theseus* at his setting out for the Isle of *Crete*, that he would return Thanks to *Apollo*, if he should overcome the *Minotaurus*; and bring over his Companions with him. The Circumstances of the Festival called *Puanepsia* may be reduced to three principal ones. 1.

They

They made Offerings of all sorts of Fruit, Corn and Pulse, which the Season afforded. The whole was enclosed in several Baskets and other Vessels, among which there was an Earthen one, call'd *Kernas*, which contained many small ones, in which there were several sorts of Offerings. 2. They carried in a Procession a Branch call'd *Eirefione*, adorned with Wool of a white and purple Colour. That Branch was attended with new and dryd Figs, small Cakes, Honey and Oil contained in small Vessels call'd *Cotyla*. Several Ancients say those several Offerings hung up at the Branch; but Mr. *Baudelot* does not believe it, and alledges some Authorities which seem to prove the contrary. 3. They boiled Beans in a large earthen Vessel, and distributed them to the whole Assembly, in remembrance of *Thersites's* Companions, who at their return from *Crota*, boiled in a common Kettle all the Provisions they had left, and feasted upon them. It is from that sort of Pulse call'd in *Greek Pnauan* or *Kuamos*, and from the Verb *bepsein*, to boil, that the Festival had the Name *Pnanepfia*.

These Circumstances being laid down, what remains is to find them upon the Cornelian Stone. Mr. *Baudelot* owns in the first Place, that it were needless to look there for the Branch call'd *Eirefione*, which appears no where on the Antique, because it was only a part of the Solemnity, which preceded the Sacrifices offered up at that Feast, and because it had not a sufficient relation with the chief Design of engraving that Stone. Wherefore the Author confines himself to the other two Circumstances, that is, to the first and the last, which appear to him distinctly expressed upon the Stone. And indeed it offers to the Sight many Baskets and Vessels of different Sizes, full of several sorts of Fruit; and carried by Men, Women and Children, some standing, and others squatting. One of those Figures holds upon its Head the Vessel *Kernas*, above-mentioned, in which one may perceive many small Boxes call'd *Cotylæ*: And another Figure seems to have a mind to take off that heavy Burden, doubtless in order to distribute the small Vessels contained in it. But what fully confirms Mr. *Baudelot* in his Conjecture concerning the *Pnanepfia*, is the young Boy who carries with

with his two Hands a sort of earthen Pan or large Pot, in which he believes they boiled the principal Meat of that Feast, that is, Beans. Of the fifteen human Figures engraved upon the Cornelian-Stone, there are above one half taken up with the Celebration of the *Panæpfia*. Let us see what use the Author makes of the rest.

We have already said that Mr. *Baudelot* is convinced that whatever has not a plain Relation to the Feast, has a manifest one to *Theseus* the Institutor of it. Upon this Supposition he pretends that the Figure of a Man crowned with Olive-branches, and holding a large Vessel with the right Hand, is *Theseus* himself, who has a share in the Feast, and offers up to the God his Benefactor some Liquor contained in the Vessel. The Horse which he holds with the left Hand, appears there (says the Author) like an Animal dedicated to the Sun, or consecrated to *Neptune*, whom that Hero call'd his Father, or like a Symbol of *Thessaly*, which he invaded (according to *Cedrenus*) upon his Return from *Crete*. As for the Head of an Animal to be seen at the Foot of a Tree behind *Theseus*, Mr. *Baudelot* took it at first for that of a Lion or a Dog. But H. R. H. Madam, like a skilful Huntress, is of Opinion that it is the Head of a wild Boar: Whereupon the Author says it must be that of *Grommyon*, whose Murder (according to *Diodorus*) is accounted the third of *Theseus's* Labours.

As for the three Figures sitting or squatting, they have been placed there (says Mr. *Baudelot*) for the Sacrifice appointed by *Theseus* in honour of *Hecale*, who exercised Hospitality towards that Hero, when he went to fight the *Minotaurus*. *Plutarch's* description of that Sacrifice, which the People celebrated, being dispersed up and down, and lying as it were in a Circle, agrees well enough with the situation of those three Figures. The Author confirms his Opinion by the Pavillion above the Group, which (says he) may represent the Temple without any Inclosure, in which that sort of Worship was paid. Every thing seems to him to confirm his Conjecture about that Sacrifice, which in those ancient Times consisted only of inanimate Things: The Woman with the Child offers a Basket full of Fruit: The Man presents in a Vessel, Honey, Wine or Oil: The young

young Person who is in the middle, holds a Musical Instrument to play upon it during the Ceremony. We pass over in silence some other Relations, which the ingenious Author, fruitful in Conjectures, has found out between those Figures and the History of *Theseus*; and we proceed to shew how he explains the following Figures.

The Figure with Horns, a Tail, and Goat's Feet, who plays upon the Flute, can be no other but a Satyr, or the God *Pan*. The Satyrs were great Dancers (says Mr. *Baudela*;) and this seems to be placed here like a Symbol of the Dance *Geranos*, instituted by *Theseus*, when he visited the Isle of *Delos*, upon his return from *Crete*: most Festivals and Ceremonies were attended with such Dances. The Author wants no Arguments to believe, that this Figure might very well be *Pan* himself: he might have a Share in the *Panepheia*, not only as a Dancer, but also like a Deity whom the *Athenians* revered with Sacrifices of Thanksgiving on account of the Victory of *Marathon*, for which they believed they were in some measure indebted to him; which moved *Miltiades* to set up a Statue in his Honour. Besides, the Flute with one Pipe only, upon which that Figure plays, would not be a sufficient reason to exclude the God *Pan*, since the Instrument call'd *Syrinx*, which is ascribed to him, did sometimes consist of one Pipe only, as it appears from the Testimony of the Great *Etymologicon*.

The two naked Figures near the Pavilion, are two little Children climbing upon Trees to gather the Fruit. They are perhaps (says the Author) *Enopion* and *Staphylus*, two Children whom *Theseus* had by *Ariadne*, as we read in *Plutarch*, unless we rather chuse to suppose that they represent those whom *Theseus* saved, by suppressing the Tribute of young People, which the *Athenians* paid to *Minos*.

The Bird sitting upon a Branch, whether it be a Raven or a Crow, or whether it be taken for an Owl, appears there very properly with respect to the Feast represented upon the Stone. The Ancients were very superstitious in consulting the Flight and the Singing of Birds, in order to judge of the good or ill success of

their Undertakings; and therefore that Bird was placed on the left Hand, to shew that the Expedition which had occasion'd that Festival, had been undertaken under very good Auspices.

The Animal to be seen between the Tree and the Figure, who holds a Pot full of Beans, is a Ram, according to Mr. *Bandelot*, who alleges several plausible Reasons for it. However, (says he) *If any one would have it to be a Goat, I find no inconvenience in it. On the contrary, I may very well maintain it in my own System, by a Passage of Plutarch in the Life of Theseus himself; and then he sets down the Passage on which he builds.*

What remains, is only to mention the Opinion of the learned Author, about the Scene where he thinks the Feast was celebrated. He fancies it might be the Garden of *Cimon*, Son of *Miltiades*, near the *Piræus*; or rather a Plain call'd *Alipedon*, not far from the Sea. The chief Reason on which he grounds this Conjecture, is taken from the Fisher represented at the Bottom of the Stone, sitting upon the Sea-shore, which Mr. *Bandelot* pretends to be the Mouth of the *Piræus*, and undertakes to clear it by a Topographical Map of the Country round *Athens*. We shall not give an Account of the Arguments alledged by him to confirm his Opinion: Such an Account would carry us too far, and we ought to leave something to the Reader's Curiosity.



## ARTICLE XLIII.

### L T O N S.

A Jesuit has undertaken to publish a considerable Work, Entitled, *The Library of Preachers*. It will consist of eight Volumes in 4to. The two First are come out.

La

*La Bibliotheque des Predicateurs, qui contient les principaux Sujets de la Morale Chretienne, mis par ordre Alphabetique. Par le R.P. \*\*\* de la Compagnie de Jesus. Lyons 1712, in 4to, Vol. I. Pagg. 791. Vol. II. Pagg. 736.*

This Work is Entituled, *The Library of Preachers*, because it will serve a Preacher instead of a Library, and enable him to make a good Sermon without the help of any other Book. 1. It contains a great many Schemes upon the Subjects to be treated of. 2. A Preacher is directed to those Authors, who have handled those Subjects. 3. And because the Scripture is the principal Foundation, on which he ought to build, the Author has inserted the most material Passages and Examples of the Old and New Testament, besides the Application of some other Texts. 4. He has added the Passages of the Fathers. 5. He gives a compendious Account of the Opinions of Divines. 6. He shews how the best Passages of pious Books, and Modern Preachers, may be imitated.

The Author follows an alphabetical Order, as being the most natural, and will endeavour to reduce all the Subjects treated of in the Pulpit to one hundred, or thereabouts. If it be objected that such a Work will make young Preachers lazy; the Author answers that by the same Argument, one might blame those, who have facilitated the use of Arts and Sciences, whereas they ought to be commended for it upon several Accounts.

Next to the Preface, there are two Preliminary Dissertations. The first concerns the present Method of Preaching. In the sixteenth Century, and in the beginning of the seventeenth, it was an usual thing to fill up a Sermon with Historical Passages, Quotations out of profane Authors, Observations upon natural Things, &c.; and when a Divine was well versed in *Pliny* and *Plutarch*, he had the Reputation of an excellent Preacher. That vain Ostentation of Learning was succeeded by another Method of Preaching, as bad as the first, consisting of false Thoughts, unnatural Expressions, far-fetch'd Explications of the Scripture, &c. All those

imperfections have been removed by the present Method; but the Author believes, the Eloquence of the Pulpit begins to decay, and will be lost by degrees, unless care be taken to prevent the refining, and the great nicety of many Preachers. "They make fine Discourses, (says he) instead of making instructive and pathetic Sermons. There is nothing to be observed in their Sermons but fine turns, ingenious and nice Expressions, a noble and florid Style, from the beginning to the end. When a Preacher is commended for his Exactness, and the beauty of his Composition, this is generally understood of his Expression, without any regard to his Order, to his Proofs, and his Thoughts, and to the Matters treated of by him. If I may be allowed to give my Opinion about this Subject, I am afraid the Art of Preaching will be spoiled at last by too great a desire of improving it.

The second Dissertation concerns the right way of imitating good Preachers. The Author believes, that a young Man ought to imitate the most excellent Preacher, and yet study some other at the same time; because, says he, the most accomplished Orator may want some things, which others, tho' not so valuable, may have in a more perfect degree. Thus *Cicero*, not contented to make *Demosthenes* his chief Model, imitated also the Smoothness of *Isocrates*, the Subtilty of *Lyfias*, and the harmonious Diction of *Æschines*. This Dissertation contains many useful and solid Reflections: Here follows one of them; "The best, or rather the only right way of imitating, is that practised by the most excellent Orators, who endeavoured to equal, and even to exceed those whom they imitated, by setting their Thoughts in a better Light, and giving them a new degree of Perfection. Thus it has been observed, that *Cicero* does always go beyond *Demosthenes*, in all those Places wherein it plainly appears that he imitated him".

This Alphabetical *Bibliotbeque* begins with the Word AFFLICTION; and the second Volume ends with the Word CURIOSITY.

LEIP-



## LEIPSIK.

**M.** *Schweder*, Referendary of the King of *Prussia*, in the provincial Court of *Pomerania*, has put out a *German Book*, containing the most considerable Pretensions and Disputes of most Princes in *Europe*. It is a very large Book in *Folio*.

## RUDOLDSTAD.

**M.** *Acker* has publish'd several Pieces of Eloquence, and designs to go on with the same Work.

*Jo. Henrici Ackeri Opuscula Eloquentia, comitata summi olim Viri Joannis Caselii politissima Oratione pro Arte Poetarum. Fasciculus I. Rudolstadtii. 1712. in 8vo.*

This Work contains the following Discourses, *De pompa funebri Pauli Æmilii. De boni Patris Filio, regiminis & sapientia herede. De jure Principis in Scholæ alumnos. De pulvere Scholastico. De plausu. De causis pereuntium literarum, &c.*

## HELMSTAD.

**D.** *Koch*, Professor of Philosophy in this University, has appointed a Society of Men of Letters; who meet twice a Week, and discourse about new, scarce, and valuable Books, whether printed or Manuscript, and about every thing else relating to Learning: Their Observations are set down in Writing. The Author has thought fit to call that Society, *Societas conantium restituta*.

HE has lately published a Sacred Logick written by a Divine of this University.

*Logica Sacra & Metaphysica exemplis Theologicis illustrata, edita à C. D. K. D. P. P. Helmstadtii. 1712. in 8vo.*



## ARTICLE XLIV.

EXPLICATION de deux Medailles Samaritaines, par le P. H. J.

That is,

*An EXPLICATION of two Samaritan Medals. By Father H. a Jesuit.*

**A**MONG all the Medals, commonly called *Samaritanas*, which have been discovered to this Day, I have seen none that deserve to be so carefully minded, as those which make the Subject of this Discourse. They are lodged in the Cabinet of Mr. de Baze, Secretary to the Royal Academy of Inscriptions and Medals, and may be looked upon as singular, since they have not been mentioned (that I know of) by any of those, who have writ concerning *Samaritan* Medals within these 150 Years, and above.

The first is of middle Brass: It has on the one Side a Palm-tree, the Symbol of *Judea*, with this Inscription of three Words in three several Lines, which I represent here in as many *Hebrew* Characters, as there are *Samaritan* Letters upon the Medal, because it is the same Language:

שמעון

נשיא

ישראל

That is, *Simeon Princeps Israel*. The two first Letters of each Word are on the Left Side of the Palm-tree, and the others on the Right. Underneath, on the Left Side, there is also a *Schin* (ש,) which renders that Medal very singular, as I shall shew hereafter. On the

the Reverse there is a Vine-leaf, to denote that the Country for which the Medal was stamp'd, was fruitful in Wine, according to the Prophecy of *Jacob* in *Genesis*, Chap. XLIX. v. 11. The Legend round the Vine-leaf consists only of these Letters, because the three first were not stamp'd by the Coiner.

שנת אחוז לגאולת ישראל.....

The two first Letters to be seen here plainly shew that the whole Legend ran thus :

שנת אחוז לגאולת ישראל

As it may be seen at length upon another Medal belonging to the King. The Meaning of those Words is, *Anno primo redemptionis Israel*. The Medals which justify the Epochs mentioned in the History of the *Macræbes*, ought not to be slighted by the Catholics. This Medal is one of that Kind, as well as the *Greek* Medals of the Kings of *Syria*; for they justify all the Epochs set down in that History.

The other Medal is not less important in its Kind, It is of small Brass, very neat and well preserved. There is a Palm-tree on the one Side, as in the first; but the Inscription consists of two Lines in unknown Characters. A Bunch of Grapes is to be seen on the Reverse. The Legend round it is in *Samaritan* Letters, as in the first Medal.

שנת אחוז לגאולת ישראל

*Anno primo redemptionis Israel*. All the Difficulty that concerns this Medal, runs upon the unknown Characters. Whoever undertakes to judge of them by their Figures, or their Affinity with some other Letters, can only advance frivolous Conjectures. Better Proofs are requisite to give a plausible Account of those Letters. It seems to me, that this unknown Legend is nothing else but the two first Words of the first Medal: *שנת אחוז* *Simeon Princeps*. My Reasons for it are these, 1. That those two Words appear in two Lines,

as on the first Medal. 2. That each of them consists of the same Number of Letters, as the *Samaritan* and *Hebrew* Words, viz. Five for the Word *Simeon*, and four for the Word which signifies *Prince*. 3. That the third Letter of the *Hebrew* Word *Nassi*, which is a *Jod*, is also the third here, and of the same Figure with the *Samaritan Jod*. Which may proceed from the Neighbourhood of the two Nations, whose Characters are represented upon the Medal. 'Tis true, it would follow from this Hypothesis, that the *Nun*, in those unknown Letters, would not be the same at the End of a Word as at the Beginning, and that the *Sin* would differ from the *Schin*; but this might be really so, since that Difference of the same Letters, according to their different Situation, is very frequent in the *Arabick* Language. 4. Lastly, all the Medals that have on the one Side, *libertatis Jerusalem, redemptionis Israel, redemptionis Sion*, or, as I have seen it upon nine Medals belonging to Mr. de Boze, *libertatis*, or *liberationis Sion*; I say, all those Medals have on the other Side the Name of *Simeon*, either alone, or with the Title of *Prince of Israel*, or at least with the Year when *Israel* was freed from the Yoke of the Nations, as we read in the 1st Book of *Maccabees*, Chap. XIII. v. 41. Is it not therefore very likely, that since the Year of that Deliverance is plainly set down on the Reverse of that second Medal, as it is on the Reverse of the first, the Legend upon the principal Side of it is also much the same with that of the first Medal, as the Symbols are also much the same on both Medals?

Those Letters, which are so different from the *Samaritan* stamp upon the other Side, seem to me to be the *Babylonian* Character; as that which goes by the Name of *Samaritan*, is properly the *Assyrian* Character which the *Cutheans* used, all the Letters whereof, except five, may be seen upon Medals. The Holy Scripture gives room for such a Conjecture in the IVth Book of *Kings*, Chap. XVII. v. 24. where it says, that the King of *Assyria* having transported the *Israelites* into his Dominions, brought Men from *Babylon* and from *Cuthah*, and from three other small Countries, who possessed *Samaria*, and dwelt in the Cities thereof. The two

two first Countries, mentioned by the sacred Writer, were the most considerable, and probably bordered one upon another; for they seem to be named according to their Situation. In order to converse and trade with the *Jews* and *Israelites*, those *Babylonians* and *Cutbeans* might have learned the *Hebrew* Tongue, without forgetting their own Language; as *Abraham* did, when he came into the Land of *Canaan*.

Those *Babylonians* and *Cutbeans* preserved also their way of Writing; for it would have been a very difficult thing to make whole Colonies alter it, their King being the only one who had an Authority over them. The Priest whom *Salmanazar* sent to that People, to teach them what God they were to worship, was not sent to be their School-master, and to teach them to read and to write; and therefore they continued to speak and to write, as they did before. The Priest himself spoke to them in their own Language: He had been long enough in *Assyria* to learn it. They were Masters of the Country. The *Israelites* did not return into it, but long after, and in small Numbers; and therefore they found it necessary to follow the way of Writing that prevailed in the Country since their Departure.

It was not so with the *Jews*, whom *Nebuchadnezzar* transported to *Babylon*. For God having assured them, that they should return from their Captivity in a Body within seventy Years, they constantly preserved their ancient Way of writing their Language. *Ezra* had no Authority to make such an Alteration. The *Jews*, and the *Israelites* of the ten Tribes upon their Return, and those who remained in the Country, would have cried him down as an Innovator, had he attempted to change the Characters, which *Abraham*, and *Moses*, the Patriarchs and the Prophets looked upon as Holy Characters, consecrated by God himself; and had he depreciated them so far, as to suffer that they should be used by such Idolaters as the *Cutbeans*. On the contrary, both *Jews* and *Israelites* preserved the ancient Characters of their Holy Books, as carefully as they do now in any part of the World.

Thus,

Thus, after the Return of the *Israelites*, there were two different Sorts of Characters in *Samaria* properly so called, which the King of *Affyria* had allotted to his Colonies. As for the *Hebrew* Tongue, it prevailed in every other Part of the Holy Land. Those two ways of writing were the *Affyrian* and the *Babylonian*; and indeed *Affyria* could hardly afford any other Characters. The Rabbins say that the *Hebrew* Character which we have now, is the *Affyrian* Character: They don't mean, that it is really the *Affyrian* Character; but only that it may be called an *Affyrian* Character, that is a happy Character, God himself having made use of it in writing the Tables of the Law, because the same Word in *Hebrew* signifies *Affyrian* and *Happy*. Thus *Maimonides* and many others understood it. What another *Jew* says in his Commentary upon the *Mishna* is more solid, *viz.* that the Character called *Samaritan* is no other but that of the *Cutbeans*. They writ *Hebrew* in *Cutbean* or *Affyrian* Letters, as the *Greeks* write the *Turkish* Language in *Greek*.

It was doubtless a very glorious Thing for the High Priest and Prince of the *Israelites*, to have Medals stamp'd in his Honour with the Characters of those two Nations, which had been the greatest Enemies of the *Jews*, and to see *Babylonian* and *Cutbean* Colonies among his Subjects. By this means he did, as it were, triumph over two of those three Languages, which the *Jews* hated most. The third was the *Greek*, mentioned in *Ecclesiasticus*, Chap. 28.

But to keep to the Subject in hand, those who have some Skill in Medals, will easily grant, that this unknown Character is doubtless that of the foreign Magistrate, who had been ordered to get that Money stamp'd; since that Character is upon the principal Side of the Medal; as it is undeniable that in other Medals called *Samaritan*, the noblest Side is that on which the Name of the Prince appears. 'Tis observable that this Magistrate does not seem to be an *Israelite* sprung from the Posterity of *Jacob*, or a *Jew* by his Religion. Which is the Reason why (if my Conjecture be right) he only inserted in the Legend, *Simeon Princeps*, and not *Princeps Israel*, as we read in all other Medals where the words

words *Simeon Princeps* are to be found. Thus that Magistrate was the Prince's Subject; but he was neither of his Religion, nor one of his Nation; though he might have been like those *Gentiles* who came to worship at *Jerusalem*, on the Day of the Passover, as we read in St. *John's* Gospel, Chap. XII. v. 20. It was the Magistrate of one of those three Cities of *Samaria*, which *Demetrius*, King of *Syria*, yielded to *Jonathas* Brother and Predecessor of *Simon*, as it appears from the 1st Book of *Maccabees*, Chap. X. v. 30. and Chap. XI. v. 34. And therefore he was not obliged to insert on that Side of the Medal, *Simeon Princeps Israel*; That unknown Character denotes another People than that of *Israel*, though depending upon the same Prince; Besides, the Prince's Religion is sufficiently denoted on the Reverse, by the Words importing, that it is the first Year of his delivering *Israel* from Slavery.

The Magistrate of those Cities was not so much as a *Samaritan*; no more than the *Turkish* Cady, who administers Justice in the Cities of *Greece*, can be called a *Greek*. On the contrary, those new Comers into *Samaria* are distinguished from the *Samaritans* in the IVth Book of *Kings*, Chap. XVII. v. 29. They are that *mad People*, who dwell at *Sichem*, but they are not the only Inhabitants; and their Number is not great enough to be called a Nation hated by God, says *Ecclesiasticus*, who writ about forty Years before those two Medals were stamp'd; He does not call them *Samaritans*. The *Samaritans* were only the Schismatick *Israelites*, who would not worship God at *Jerusalem*, as all other *Israelites* did; and the Holy Scripture, in the Gospel, and in other Places, acknowledges no other *Samaritans* but those just now mentioned. These Medals are not therefore *Samaritan* Medals, properly speaking, because they were not stamp'd by the *Samaritans*: However they may be called so, because they were coined in *Samaria*. The *Cutheans* and *Babylonians*, settled in that Country, were obliged to stamp those Medals with the Name of their Prince, who was desirous to see his Name upon Coins like those of the Neighbouring Kings; This he could not have obtained from the  
Peo-

People of *Jerusalem*; and the true *Samaritans* would have been as scrupulous about it as the *Jews*.

The High Priest *Simon* thought he might have different Figures of natural Things stamp'd upon his Coins by Foreigners, without breaking the Law; but after he had done it four Years in Opposition to the People, he was forced to yield. For it does not appear that there is any *Samaritan* Medal with an Epoch reaching beyond the fourth Year, though the Baron de *Spanheim* affirms that the sixth Year is to be seen upon a Coin; but he does not tell us where he has seen it; and 'tis highly probable he only went upon the Report of others. It was an easy thing to search frequently into the Ruins of *Jerusalem*: Did ever any body find there a true Medal, with another proper Name upon it than that of *Simon*? Why is he the only one, whose Name appears upon such Medals? How comes it that we have no such Coins, I will not say of *David*, *Solomon*, and all the Kings of *Israel* and *Juda*, but of *John* Son of *Simon*, High Priest as well as his Father, and of his Posterity?

I don't doubt in the least but that the *Israelites* could never be prevailed upon to stamp any figured Money, because they were forbidden by the Law to make any Figure of Things which God had created. Another Reason obliged *Simon* to have recourse to Foreigners for stamping his Money, but to such Foreigners as were his Subjects. He was forced to it by the People, who were jealous of their Rights. The Government of *Jerusalem*, and other Cities of *Palestine*, was Democratick, ever since it appeared, from the Destruction of the Kings of *Israel* and *Juda*, that God would have no longer any King to reign in that Country. This we learn from the Book of *Judith*; from the 1st Book of *Maccabees*, XII. 6. XIII. 36. XIV. 20. XV. 2. and from the 2d Book, Chap. I. v. 10.; from St. *Matthew*, XXVII. 20. St. *Mark* XV. 15. St. *John* I. 19. from the *Acts* of the Apostles II. 14, and 23. and from many other Passages of the Scripture. Though *Simon* knew that the *Jews* were bound to have a great Respect for him, since he had saved their Country, which was entirely lost; yet he suspected, not without Reason, that



that his assuming the State of a Sovereign, by causing Money to be stamped with his own Name, as the Kings of *Syria* and *Egypt* did, would by no means please a Republick, where such a thing had never been practised, and where all the Subjects pretended to be equal, and looked upon themselves as Brethren sprung from the same Father. Hence it is that the Scripture, which commends the *Jews* for inserting this Subscription in the publick Records, *The first Year under Simon, High Priest, great Captain and Prince of the Jews*, says nothing of the Coins which he caused to be stamped at the same time. *Simon* and his Brothers were so far respected, as to be allowed to put their Names before that of the People in the Letters written in the Name of the Republick. 1 *Mac.* VIII. 10. *Judas Machabæus, & fratres ejus, & populus Judæorum.* Chap. XII. v. 6. *Jonathas summus sacerdos, & Seniores gentis, & reliquus populus Judæorum.* Chap. XV. v. 17. *Simon princeps Sacerdotum, & populus Judæorum.* But the People quickly resumed their Privilege of being above every Member of the Republick, though never so considerable. What was granted to the three Brothers, as being the first Restorers of the Nation, was not transmitted to their Posterity. At least, the High Priest *Judas*, Grandson of *Simon*, in a Letter written eleven Years after the Death of his Grandfather, appears like a private Man, next to the People and the Senate. 2 *Macab.* I. 10. *Populus qui est Hierosolymis, & in Judæa, Senatusque, & Judas.* Nay, the Years of the High Priests were not then mentioned in the publick Records, as they had been under *Simon*.

'Tis therefore highly probable that this was the Reason why *Simon* yielded to the People, and gave over stamping Money with his Name upon it; and indeed the *Jews* never had any such Coins but then. For those that have neither *Simon's* Name, nor any Date, but only their Value expressed upon them, are so plainly of the same Stamp with *Simon's* Medals, and there is such a perfect Resemblance between them, that no impartial Man can assert they were stamped at any other time.

The

The Coins of the High Priest *Simon* were only current in his own Dominions; and King *Antiochus*, Sur-named *Euergetes*, who pretended that *Simon* was his Vassal, being informed that he coined Money of his own Authority, grew jealous of it. But because the Posture of his Affairs required that he should not fall out with *Simon*, he granted him the Privilege of coining Money, by an Edict put out three Years after: *Permitto tibi facere percussuram propriis numismatis in tua regione*, 1 Maccab. XV. 6.

Lastly, the principal Inference arising from the unknown Characters of that Medal, is that they were not stamp'd at *Jerusalem*. The Character called *Samaritan*, on the other side of the Medal, was not therefore stamp'd there; nor consequently the other Medals called *Samaritan*. Neither of those two Characters can be ascribed to the *Jews*; and the pretended *Samaritan* Character never was the common, or the holy Character of that Nation. Would the *Jews* have suffered their holy Characters to be stamp'd with profane Letters? Those two different Characters to be seen upon that Medal belong therefore to one and the same City inhabited by two Nations, each of which had preserved their way of Writing. Thus we see many Medals with a *Latin* Inscription on the one Side, and a *Greek* one upon the other. The *Latin* Character was that of the Emperor, and of the *Roman* Magistrate, or of a Colony; and the *Greek* that of the City, or its ancient Inhabitants. The Gold Medal of *Baldwin II.* Emperor of *Constantinople*, is *Latin* on the one Side, with the Title of *Imperator*, and *Greek* on the other, with the Title of *Δεσπότης*. The Medal of *Herod*, under whose Reign our Saviour was born, is a *Greek* Medal, and was stamp'd in *Judea*; not at *Jerusalem*, or by the *Jews*, but at *Cæsarea* by the *Greeks*.

We need not therefore look out for any other Reason, why the Medals of the High Priest *Simon* have foreign Characters upon them, but because they were coined in *Samaria*; as there is no other Reason, why many Medals of the ancient Emperors are stamp'd with *Greek* Characters, but because they were made in *Greece*. For before we can affirm that the Character called *Samaritan*

*samaritan* is the ancient *Hebrew*, we must be sure that it is not the Character of the People sent into *Samaria* by *Salmanazar*. The *Samaritan Israelites*, either before, or after the Epoch of those two Medals, might have adopted that sort of Writing, whenever they thought it proper, to distinguish themselves from the *Jews*. But does it plainly follow from thence, that those Medals were made by them, or that this Character was more ancient in the holy Land, than those *Assyrian* Colonies? Was a more ancient Character seen in that Country? The *Phœnician*, to be found upon some Medals of *Tyre* and *Sidon*, is no more like the pretended *Samaritan*, than *Greek* is like *Arabick*. How therefore can any body know that the pretended *Samaritan* Character is not the *Assyrian*?

This Medal has something in it that is very singular: We learn something from what we can read, and much more from what we cannot read. I must add, that all the Consequences which I draw from my Conjecture about the unknown Characters of that Medal, may be proved undeniably by many other Arguments.

But the following Observation will fully convince the Reader of the Truth of my Assertion, and make him more sensible of the Worth of the first Medal. It appears from that Coin in what City of *Samaria* the Medals called *Samaritan* have been stamp'd. For the *Sebin* (w) under the principal Legend, on the left Side, was inserted there for no other Reason, but to denote the first Letter of the City where that Medal was coined. It is *Sichem*, the Capital City of *Samaria*, inhabited by a *mad People*, as we read in *Ecclesiasticus*; that is, by an idolatrous People, whose Power prevail'd in that City, when that Author writ his Book. The Coiner imitated the Coins of the neighbouring Princes, especially those of the Kings of *Syria*, upon which the City of *Antioch* is only denoted by an A, which is the first Letter of its Name, and sometimes in the same place where the Letter (w) is to be seen upon this Medal. To conclude, the Character, commonly called *Samaritan*, was in its first Original a Character belonging to an idolatrous People, as well as that which is joined

joined with it in the second Medal: In short, it was the Character which the Inhabitants of *Sicbem* brought from *Affyria*, as I have endeavoured to make it out. Medals, which afford such Observations, can never be sufficiently esteemed.



## ARTICLE XLV.

*An ANTIDOTE against Arianism: Being a short Exposition of that Part of the Athanasian Creed which relates to the Trinity. Wherein the Doctrine of the VITAL TRINITY is set forth as reasonable and most probable; and that of the Modal one is made more apparently absurd and spurious. By ERASMUS WARREN, Rector of Worlington in Suffolk. London, printed by J. H. for Henry and George Mortlock at the Phoenix in St. Paul's Church-yard. 1712. in 8vo. pagg. 263. besides a long Preface.*

THE Author is one of those Divines of the Church of *England*, who do not approve the common Notion of the *Trinity*, such as it has been explained by the Learned Bishops *Pearson*, *Stillingfleet*, and *Bull*. He appears very much displeased with that Notion; and declares that he *must call black, black*. The Readers will find that he has been as good as his Word. "Suppose (*says he*) Men of Wit and Learning should think and say, declare and affirm, print and publish, and with all their Might maintain, that the *Divine Person*"

“ *sees* are *Chips*, or *Straws*, or *Trifles*, or *Shadows* :  
 “ Would they not thus insufferably disparage and re-  
 “ vile them ? And pray, what do they do less, who a-  
 “ ver them to be *Modes of Subsistence* ? Put *Straws* and  
 “ *Modes* into the Balance, or bring them to the Touch-  
 “ stone of a sound Judgment, and they'll be found of  
 “ equal Weight and Worth : Or if either exceed in Le-  
 “ vity and Baseness ; it must be *Modes*. But then can  
 “ he be vain in his Attempt, who defends God's Ho-  
 “ nour in this highest Point, and against so heinous an  
 “ Affront ?”

“ Suppose (*continues our Author*) we were upon the  
 “ great Work of converting Infidels, and that good  
 “ Success had fitted many for Baptism. Then should  
 “ some of those be so acute and penetrative (which  
 “ many Unbelievers are) as to enter into deep Dispute  
 “ about *Father*, *Son*, and *Holy Ghost*, in whose Names  
 “ Baptism must be administered ; and should drive  
 “ Things so far, as to find at last that they are *trivial*  
 “ *Modes* : What may we presume would then be the  
 “ Issue ? Why, in all likelihood, they would condemn  
 “ us Christians for our Religion ; and then scorn our  
 “ Religion upon God's Account. And withal how  
 “ would they ridicule us for, and upbraid us with our  
 “ Devotions too ? For by finding them directed to  
 “ *Modes*, they would soon perceive the *Objects* of our  
 “ Worship to be inferior to, and much worse than  
 “ those of theirs, from which we would divert and  
 “ draw them as unlawful. For while we call and  
 “ count them rank Idolaters for adoring Images, tho'  
 “ perhaps Golden Substances : What will they reckon  
 “ us, when they understand we address to *Modes*,  
 “ which to their Idols are but mere *Shadows*, and much  
 “ sordid Things for Christians to prostrate to, and in-  
 “ vocate by solemn Supplications ?

Mr. Warren believes that the three Divine Persons  
 are *Three Lives*, as we shall see hereafter ; and main-  
 tains that such a Notion of the Trinity will very much  
 contribute to the Honour of God, the Credit of his  
 Church, the Ease of good Christians, and the Discou-  
 ragement of Hereticks. “ How can it comport (*says*  
 “ *he*) with God's infinite Goodness, or consist with  
 “ VOL. V. R his

“ his infinite Wisdom, and so conduce to his Honour  
 “ and Glory, to make the main Article of Christian  
 “ Faith so *puzzling and intricate*, as that none of them  
 “ yet could ever *thoroughly* understand it *themselves*, or  
 “ explain it *competently* unto others? Nay, which is far  
 “ worse, and so dishonouring to God as not to be en-  
 “ dured; were Christians required to believe the *Trini-*  
 “ *ty* according to the common *Notion*, or standing  
 “ *Model* of it, in order to their future Bliss; they must  
 “ then assent to a thing impossible, to a rank Contra-  
 “ diction, and to a notorious Lye, to obtain Salvati-  
 “ on: Even that *Three more Modes are Three Divine*  
 “ *Persons*, and so every one of them *God* most truly  
 “ —For the Body of Christians to recommend un-  
 “ intelligible things, and to impose them on its Mem-  
 “ bers; and induce People to swallow them, to tell  
 “ them they are profound Mysteries, when they are  
 “ perfect Nonsense; what can be more infamous and  
 “ disparaging? —How many Books have been writ-  
 “ ten, and how many Disputes held about the *Trinity*  
 “ in *Unity*? And what Heats have these raised, and  
 “ what Persecutions too? To say nothing of those  
 “ Disquietments and Distractions of Mind, which  
 “ good People have suffered in relation to that Article.  
 “ But the Doctrine of a *Vital Trinity* (*that is, Mr. War-*  
 “ *ren’s Notion*,) throws out the Troubles which that of  
 “ the Modal one occasioned, by throwing off the Dif-  
 “ ficulties which it contains”.

Our Author does not scruple to assert, that all Chri-  
 stians have had a wrong Notion of the Trinity to this  
 very Day. “ For Christians (*says he*) to enjoy the  
 “ blessed Gospel almost 1700 Years; to be baptized in-  
 “ to the Faith of a *Trinity*, and to own and successive-  
 “ ly profess that they believed it as a prime and funda-  
 “ mental Article; and yet during all these Centuries,  
 “ to have no Notion of it even amongst the most Learn-  
 “ ed and Wise; but what was light, and vain, and  
 “ empty; silly, impertinent, and nonsensical; to say  
 “ no worse (if searched to the Bottom) is not this sad  
 “ and dismal to consider”?

It were to be wished, that Mr. *Warren* had laid aside  
 all offensive and unbecoming Words, such as *Chips*,  
*Straws*,

*Straw, Trifles, &c.* When I gave an Account of a late Book entitled, *The Scripture-Doctrine of the Trinity. In three Parts, &c.* I observed that the Author expresses himself all along with great Modesty; and indeed the Readers will not find any offensive Expression in the whole Book.

I proceed to lay down Mr. *Warren's* Notion of the Trinity in his own Words. "Allow (says he) the Divine Essence to be an infinite Eternal Spirit, quickened and actuated by three distinct *Lives*; the *first* naturally and from Eternity springing up in it, and as naturally and eternally begetting the *second LIFE*; and they two by a like propagative Power breathing or sending forth a *Third*, in which the prolific Force or Virtue of Divine LIFE was fully spent, and did finally terminate. And the adorable Trinity is most perfectly and gloriously constituted, and I think intelligibly enough: For as here is an infinite SPIRIT which is the Essence, and so is the Root or Head of the TRINITARIAN UNITY; and which being common to all the three LIVES that are in it, is equivalent to a particular Essence to each of them: So those LIVES being in that Essence, and vitally actuating it, and being infinitely perfect, and so most rational and intelligent, they actually become a *personal TRINITY* in the *foregoing essential UNITY*. They who cannot understand this, I wish they could". Let the Readers judge, whether this Notion is more intelligible than the common Doctrine, and whether the Author is like to get many Profelytes. Mr. *Warren* observes, that we may the more readily assent to his Opinion, if we consider our own Nature and Constitution. "For (says he) every Man is three ways enlivened, and actually enjoys three different *Lives*. A *rational Life*, whereby he's able to think and discourse. A *sensitive Life*, whereby he perceives Pleasure and Pain. And a *vegetative Life*, whereby he's capable of Nutrition and Growth. And when three such Curious Lives are complicated in us; we need not wonder that three infinitely Glorious ones concenter in God".

Our Author maintains that the Trinity is no Mystery; and his Book is interspersed with such Reflexions upon the common Notion of it, as we have seen above. Those who desire to have a more particular Account of Mr. Warren's Opinion, may consult the Book it self.

I shall only observe, that the Author has some other Opinions peculiar to him. He believes that the three Divine Persons *have each of them an Image in Human Figure, symbolically representing their adorable Selves.* That the Father has a Human Body, he undertakes to prove from *Exod. XXXIII. 22, 23. And it shall come to pass, while my Glory passeth by, that I will put thee in a Cleft of the Rock, and will cover thee with my Hand while I pass by. And I will take away my Hand, and thou shalt see my Back Parts; but my Face shall not be seen.* Mr. Warren says it is manifest from these Words, that God the Father has a Human Body. "For (*says he*) they mention his *Back Parts*, which were seen; "and his *Face*, which was not to be seen; and his " *Hand*, which was so to cover *Moses*, as that *the one might be seen, and not the other.* Not that God was "unwilling to shew *Moses* his Face, but the Sight of "it would have been fatal to his Life. The very Reason God gave for his not seeing it, *v. 29. Thou canst not see my Face; for no Man shall see my Face and live.* "For were a *bad Man* to see it, the Glory of it to him "would be so terrible, as to fright him to Death. And "were a *good Man* to see it, it would so influence his "Soul, as delightfully to exhale it (let me say) out of "his Body; by its ravishing and overpowering Sweetness. But then when God owns he has a *Face* and " *Back Parts*, and an *Hand*; may he not have a Body "of our Shape"? The Author quotes some other Passages of the Old Testament to prove that God the Father has a Human Body; and then proceeds to shew that God the Son, and God the Holy Ghost, had each of them a Human Form from the Beginning of the World.

Mr. Warren tells us, that when the Angels saw "so mean a Creature as a Man (made half of Dust) advanced to so high a Privilege as *partaking of God's* "Image



" Image by wearing a *Body* of the same *Figure* with his;  
 " this might strangely shock and disturb them. For  
 " thus they saw him stamp with the most illustrious  
 " Signature, and crowned with the most transcendent  
 " Glory, which in the *Form* of their Being they could  
 " aspire to. And when they beheld one so inferior to  
 " themselves, whose *Body* was wholly from the Earth,  
 " and whose Abode was to be upon it, raised so high  
 " in the Divine Favour, and themselves passed by who  
 " were of a much Superior Order, and would have  
 " triumphed in that rare Prerogative; this might move  
 " them to proud and scornful Envy at their Fellow  
 " Creatures, and perhaps to unworthy Thoughts of  
 " God, if not to rebellious Carriage against him. And  
 " then no wonder that their sinking deep in such hein-  
 " ous Sins should be the Cause of their woful Ruin".  
 Our Author looks upon this as a most probable Account  
 of the Occasion of the Fall of Angels.

Here follows another Remark arising from the Do-  
 ctrine just now mentioned. We believed hitherto (says  
 Mr. Warren) that God had a *Face, Eyes, Arms, Hands,*  
*Feet, &c.* only in a Figurative Sense. " But accord-  
 " ing to the Notion I am now upon, the Texts speak-  
 " ing thus, and relating to God, will be literally true,  
 " and need not be thought metaphorical in the least.  
 " And besides, taking off the Harshness of Scripture  
 " Passages, by restoring them to their proper Meaning,  
 " this will clear Anthropomorphites from their reput-  
 " ed Errors. And though they were condemned for  
 " Hereticks, because they attributed Human Shape to  
 " God; yet what they said of him that way, will thus  
 " appear to be Sound and Orthodox.

Mr. Warren gives us a great Notion of the Strength  
 of Man, had it not been for the Fall of Adam. " Not  
 " only single *Lions, Bears, Wolves,* or the like, but  
 " even Multitudes of them would have dreaded one  
 " Man, and fled from him, as from their formidable  
 " Lord and Master. For such mighty Force, as well  
 " as stern Aspect and awful Majesty, would they have  
 " perceived in him, that nothing would have been more  
 " dreadful to them than his feared Presence, or the  
 " Accents of his Displeasure". However, Mr. Warren

does not believe, that if Man had preserved his Integrity, he would have been stronger than an Elephant, or a Whale; " But (says he) he should have carried *Grandeur* in his Countenance, and always have made so " August a Figure, as would have struck such Terror " into Creatures about him, that even the mightiest, " fiercest and most savage of all, would never have " dared to rebel against him, or to offer any manner of " Violence to him. And because his natural Visage " and majestick Port could cast such Dread upon Ani- " mals; there was the less reason for his having " Strength superior to theirs. For he could thus have " curbed, and daunted, and swayed them strangely by " his personal Stateliness, and presential Influence, had " he continued Innocent".



## ARTICLE XLVI.

**ABREGE** de l'Histoire des Plantes usu-  
elles, dans lequel on donne leurs noms  
différens, François & Latins, la ma-  
niere de s'en servir, la dose, & les  
principales compositions de Pharmacie  
dans lesquelles elles sont employées,  
avec quelques observations sur leurs  
usages. Par J. B. CHOMEL, Docteur  
Regent en la Faculté de Medecine de  
Paris, de l'Académie Royale des Scien-  
ces, & Conseiller Medecin ordinaire  
du Roy. A Paris, chez Charles Of-  
mont, rue Saint Jacques, à l'Ecu de  
France. 1712.

That

That is,

*A COMPENDIOUS History of usual Plants, containing their different Names in French and Latin, and shewing how they ought to be used; their Dose, and the chief Compositions of Pharmacy in which they are employed, with some Observations upon their Uses. By J. B. CHOMEL, Doctor Regent of the Faculty of Physick at Paris, Member of the Royal Academy of Sciences, and Physician in ordinary to the King. Paris, in 12<sup>o</sup>. 1712. Pagg. 640. Besides a Preliminary Discourse.*

**T**HE \* Variety of Plants is so great, that most young Men who apply themselves to *Botanicks*, are immediately discouraged from pursuing that Study. This Book will be very proper to bring them back to such an useful Science. The Author treats only of those Plants, which are of Use in Physick, and hardly exceed the Number of five hundred; whereas all the Simples amount to ten thousand and above. Dr. *Chomel* has of late Years demonstrated common Plants in a private Garden, which he keeps at his own Charges; and he has thought fit to publish this compendious History, in order to save his Scholars the trouble of Writing, and to enable them to study those Plants at leisure. They will find in this Work an exact Account of the Virtues of those Simples, that grow in our Woods and Meadows; to which the Author has added an Account of the Foreign Drugs, extracted

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\* Taken from the Journal des Sçavans.

from Vegetables, and used in Physick: He gives a short History of them; and they are to be found next to the *French* Plants at the end of each Class. If any one designs to have a Garden of medicinal Plants, he may follow the Author's Plan, wherein Dr. *Chomel* has been no less careful to help the Memory, than to direct the Judgment by a methodical Order. As for what concerns the Names of Plants, he makes a considerable Enumeration of them, which must needs contribute to the clearing of *Botanicks*, by removing the Ambiguity arising from the Confusion of Names; for in those Books that have been published hitherto upon this Subject, one and the same Name is sometimes applied to different Plants, and one and the same Plant is sometimes denoted by different Words. In order to remove that Obscurity, the Author having set down the *French* Names of each Simple, takes notice of the Synonymous *Latin* Words made use of by the most celebrated Botanists, who mention the same Plants. *Gaspar Baubin*, whose *Pinax* or Dictionary is in every body's Hands, deserved in his Opinion to be quoted in the first Place; and then *John Baubin*, whose general History of Plants is an universal Bibliotheque of the Authors who writ before his time. Dr. *Chomel* does frequently quote upon the same Subject *Deodonæus*, who published a pretty exact Commentary upon *Theophrastus*. He has not forgot neither the Synonymous Words made use of by Mr. *Marison*, Mr. *Tournefort*, and Mr. *Ray*, when they thought it necessary to place certain Plants under other Kinds. The Authors, who have writ concerning the Virtues of Simples, or described foreign Drugs, such as *Tragus*, *Lobel*, *Clusius*, *Dalechampi*, *Hernandes*, *Harmans*, *Mategravius*, *Piso*, and some others, are also mentioned in this Catalogue. Dr. *Chomel* has not omitted some *Greek*, *Arabick*, or barbarous Names used in Books relating to Pharmacy: In a word, it may be said that he has left out nothing, that can be of any Use to those who desire to get a perfect Knowledge of Vegetables, and to read those Authors who have treated of the Properties of Simples, and of the Compositions of Pharmacy.

Not

Not contented to set down the true Names of Plants, his chief Design is to enable young Physicians to make a right Use of the Benefit arising from those Plants. To that end he has carefully avoided a Fault to be observed in the ancient Botanists, and in most of their Commentators, who bestow a great Encomium upon each Plant, without saying what Part of the Plant ought to be used, what Dose is requisite, and what Method ought to be observed in the use of it; and yet it is a thing of great Consequence, the same Plant having frequently different Virtues, according to its Parts, and the just Dose of a Remedy contributing very much to the Success one ought to expect from it. Dr. Chomel has also avoided the Exaggerations of those who commend excessively all the Plants they speak of, and represent them like so many *Ramaces*, and universal Remedies: He is contented to name those Parts of each Plant that are most used, and ascribes to them no other Virtues, but what are generally acknowledged. He makes also excellent Observations, collected by him during his Practice of Physick, the Knowledge whereof will be of great use to make a right Application of Remedies. Besides, the Author has inserted in this Abridgment a short Enumeration of the chief Preparations of Pharmacy, wherein each Plant is used; which brings into the Reader's Mind, at one and the same time, the Virtues of a compound and simple Remedy.

What remains is to give an Account of the Order which the Author observes in this History. Most of the Treatises, that have been written upon the same Subject, are disposed either in an Alphabetical Order, or according to the several sorts of Plants. There is an Inconveniency in those Methods: The Plants that have different or contrary Virtues, are generally confounded; so that when a Reader has a mind to chuse among those Simples, which have the same Property, those that are more proper for a certain Disease, he must be at the trouble of perusing a whole Catalogue. The Author's Method is more judicious, since the Plants that have the same Effect, are disposed in the same Class, and may be perceived at one View,  
How-

However that Method, tho' never so good, would be attended with an Inconveniency about the different Properties of one and the same Plant, had not Dr. *Chomel* taken care to insert at the end of each Class, a Catalogue of certain Plants mentioned in other Classes, because they have a Relation, by reason of their Virtues, with the particular Class wherein they are inserted. For Instance, the Marsh-mallow, a sort of Herb most generally used in Decoctions and emollient Fomentations, is placed, as it ought to be, in that Class which concerns emollient Plants; but because the Root, the Flowers, and the Seed of that Plant are of great use for the Diseases of the Breast, and for those of the Bladder, and also for a Suppression of Urine; the same Plant is inserted again at the end of those Classes where mention is made of Bechick and Aperitive Plants; which removes all Obscurity.

The Work consists of two Parts, the first whereof contains six Classes. The first Class treats of purgative Plants, among which the Author has inserted Emetick Plants. In the second, Dr. *Chomel* mentions Bechick Plants, and those that make one Spit. In the third, those that are made use of to sneeze. In the fourth, Hysterick Plants. In the fifth, the Diuretick and Aperitive. In the sixth, the Diaphoretick and Sudorifick.

The Second Part is divided into two Sections. The first Section consists of eight Classes, the first whereof contains Cordial and Alexiterick Plants: The second, the Cephalick and Aromatick: The third, the Ophthalmick: The fourth, the Stomachick, and Anti-verminous: The fifth, the Febrifuges: The sixth, the Hepatick and Splenick: The seventh, the Carminative: The eighth, the Anti-scorbutick. The second Section is divided into five Classes: The first comprehends vulnerary Plants, first the Vulnerary properly so call'd, most of which are astringent, and then those that are Deterfise and Aperitive. The second Class contains Emollient Herbs: The third, the Resolutive: The fourth, the Anodyne and Soporiferous: And the fifth, those that are cooling and thickening.

Such

Such is the general Division of this compendious History, and at the same time the Order in which Dr. Chomel has disposed the Plants of his Garden, which he has publickly demonstrated with great Success for the Space of three Years.

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## ARTICLE XLVII.

REMARKS upon St. IRENEUS. *By one of the Authors of the Acta Eruditorum.*

PERhaps some Readers will think, that Father *Massuet* should have inserted a Chapter in this Dissertation (*upon the Life and Writings of St. Irenæus,*) to shew how far one may give Credit to that Father. Most of those, who read Historical Books, don't consider whether an Author lived at a great Distance from those of whom he speaks, and whether he writ long after them: They are contented to observe whether he be very remote from their own Time. On the contrary, a wise Reader desires to know whether a Writer (especially when he publishes the History of his Adversaries) had a certain Knowledge of what he says, and whether he writ with Impartiality. I am not ignorant that *Tertullian* calls St. *Irenæus omnium doctrinarum cariosissimum exploratorem*. But one may very well doubt whether he deserved such an Encomium, since it appears that Father *Massuet* himself gives us a better and a more learned Account of the Origin of the Errors of the Gnosticks than St. *Irenæus*. That Father knew not that the Doctrine of those Hereticks was derived from the Theology of the Heathens, especially from that of *Plato*; and therefore 'tis to be feared, he was not sufficiently skill'd in the History of Philosophy, and consequently not qualified to give a right Account of the Opinions of the ancient Hereticks.

ticks. Which being so, I cannot blame Mr. *Le Clerc* for giving his Judgment about St. *Irenæus* in these Words\*: *He was certainly a pious Man, and very zealous for the Christian Religion; but those who have carefully read his Works, will never believe that he was an excellent Judge of Doctrines.*

But lest any one should think, that I reflect upon the Memory of that Holy Man without any Reason, I shall examine in a few Words those two Articles, wherein he describes the Heresies of the *Nicolaites* and of *Simon Magus*; which he does without discovering any great Exactness and Learning. It plainly appears from what he says of the *Nicolaites*, that he knew nothing of their Heresy, but what he had read in the Apocalypse. And yet he boldly affirms, not only that they lived a very disorderly Life, as if the Heresy of the *Nicolaites* had prevailed in his own Time, but also that *Nicolas* the Deacon, mentioned in the *Acts*, Chap. VI. v. 5. was the Head of that Sect. But if I make it appear, that there never was a Sect of Hereticks call'd *Nicolaites*; it must be confess'd that St. *Irenæus* was over-credulous, and a Man of little Judgment. Those who advanced the same thing after that Father, are more excusable, because they look'd upon him as a credible Writer, who knew what he said. It is an easy thing to demonstrate, that there never was a Sect of Hereticks, that went by the Name of *Nicolaites*. St. *John* does not follow the Propriety of Words in his Apocalypse, as any one may easily perceive: His Style is wholly Symbolical and Enigmatical. And therefore when he mentions the *Nicolaites*, he does not say they were a Set of wicked Men call'd by that Name; but that some Men in his Time were really *Nicolaites*, (tho' not so call'd) and might very well go by that Name. In the same Sense St. *John* mentions *Jezabel*, v. 20. not because a Woman of that Name had occasioned some Disturbance in the Church, but because many Persons were like *Jezabel*, the Wife of King *Ahab*, and polluted the true Worship of God

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\* In his Annotations upon St. *John*, Ch. I. v. 16, pag. 41.

with



with Idolatry. They are represented under the Person of *Jezebel*, a Woman of a very ill Character; as the whole Kingdom of Antichrist, which had many Administrators, is represented (*Rev. XVII.*) under the Person of a Whore dressed like a Queen. Thus *Rev. VII. 4.* and *XXI. 12.* *Israel* does not signify the *Jews*, but the Christians, who are true *Israelites*, and may be so called with greater Reason than the *Jews*. See *Rom. IX. 6.* In like manner, when it is said, *Rev. III. 9.* that some false Teachers had a mind to appear *Jews*, tho' they were not *Jews*, the Word *Jews* signifies those who professed the true Religion, as the *Jews* had done before. Again, *Chap. VIII. v. 11.* the Name of a great Impostor is said to be *Ἐλκιδῶν* (*Wormwood*;) but there never was an Heresiarch of that Name; and therefore it ought to be understood of the thing it self. For as Christ, *Mat. XVI. 6. 11.* and *22.* calls the Doctrine of the Pharisees *a leaven*; so in this place the Doctrine of *Mahomet* (that Impostor seems to be hinted at here) is compared with *Wormwood*. In short, *St. John* himself teaches us in express Words, *Chap. XI. 8.* that the Names mentioned in that Book are not to be understood in a proper Sense, but *πνευματικῶς*, *spiritually*. We have some other Instances of the like Nature in the Scripture. It is said, *Isa. VII. 14.* that the Name of the Messiah shall be *Immanuel*, because he is (tho' he was not so called) a true *Immanuel*, that is, God with us. See *Isa. IX. 6. Mat. V. 19.* It plainly appears from what has been said, that the Word *Nicolaites* is only a Symbolical Name. Those Men were so called, because their Doctrine agreed with that of *Balaam* mentioned in the foregoing Verse. For *Balaam* signifies in *Hebrew* *Dominum populi*; and answers the *Greek* Word *Νικόλαος*. In the same manner, *Rev. IX. 11.* the Name of a wicked Angel is said to be *Abaddon* in *Hebrew*; and *Apollyon* in *Greek*. See *Rev. XVI. 6.* Wherefore those that are called *Nicolaites*, should have been call'd *Balaamites* in *Hebrew*. I add, that those very Men, who are described under the Name of *Nicolaites*, *v. 14.* and *15.* are represented under the Person of *Jezebel*, *v. 20.* from whence it appears, that those

those Names ought to be understood Symbollically in both Places. I shall not enquire into the Doctrine of the *Nicolaites*, being contented to observe, that it ought likewise to be understood in a Mystical Sense: Which shews the Mistake of those, who from the Words of the Apocalypse have represented the *Nicolaites*, as a Set of lewd and profligate Men. This is sufficient to shew, how St. *Irenæus* was mistaken about the *Nicolaites*. I shall conclude this Head only with this Observation, that St. *Luke*, who mentions *Nicolas* in the *Acts*, and the other Apostles, whose Epistles are extant, say nothing of *Nicolas* the Heresiarch, or of any Hereticks call'd *Nicolaites*: But, had there been any Hereticks of that Name, 'tis hardly credible that they should not have been mentioned by any of those Holy Men, tho' they had frequent Occasions to do it.

I proceed to the Second Head, *viz.* the History of the Heresiarch *Simon Magus*, whereby the Authority of St. *Irenæus* may be weakened. We don't read in St. *Luke*, nor in the Epistles of the Apostles, that *Simon* was an Heretick, or the Founder of a new Sect. If what is said of him was true, it must have happen'd during the Life of St. *Luke*, and of the Apostles, whose Writings are extant. Can any one believe that they would have pass'd over in Silence the Words of so great an Antichrist? That Story does not seem to be made up of mere Fables; for a Fable is generally ground'd upon some Truth. I am persuaded, after a careful reading of *Irenæus* himself, that the fabulous Story, of which I am discoursing, was occasioned by one *Simon* a Gnostick, with whom *Simon Magus* was confounded by the ancient Christians, according to the Conjecture of Mr. *Vitringa*: (*Lib. V. Observ. Sacr. cap. 12.*) and indeed we find several Vestiges of the Doctrine of the Gnosticks in the History of *Simon Magus*, as it is related by *Irenæus*. The Resemblance of the Name occasioned his being plac'd among Heresiarchs; which was the more easily done, because in the first Times of Christianity the Memory of Things was not preserv'd in Writing, but only by word of Mouth. When it came to be the general Opinion, that *Simon Magus* had been an Heretick, the following Age undertook

detook to adorn that Story with several Circumstances, and to give some Instances of his magical Art. It was not enough to know from St. *Luke*, that he had exercised the Art of Magick in *Samaria*: The spurious *Clement* and *Nicephorus* thought it necessary to give a large Account of his Feats. Accordingly they gave out that he flew in the Air, that he turned Stones into Bread, that he assumed several Shapes, &c. From whence arose another Story concerning his last Flight, which proved very fatal to him, by reason of St. *Peter's* Prayers. Dr. *Isidore* has discovered the Origin of that Fable, *Diff. de Heres. Sect. 1. cap. 2. n. 8.* After all, we need not wonder that so many Fables should have been invented about *Simon Magus*, since the like Impostors did not spare St. *Cyprian*, as it appears from the spurious Confession ascribed to him, wherein we find that he had a great Skill in the Art of Magick. The Learned Bishop *Fell* does very much complain of such Impostures in his excellent Preface to that Confession. But to return to *Simon* the Gnostick, we may learn what his Doctrine was from *Irenaeus's* Narrative; for what he said concerning the *Ennoia* and Angels who made the World, does perfectly agree with the extravagant Doctrines of the other Gnosticks. I shall only observe that the Fable relating to *Selena*, whom the latter Gnosticks changed into *Helena*, was also derived from the *euchyriae* of those Hereticks, as it plainly appears from St. *Irenaeus*. That Father tells us, that *Simon* said he appeared in *Samaria* in the Person of the Father, in *Judea* in the Person of the Son, and among other Nations under that of the Holy Ghost. This Lie was afterwards dressed up more handsomely, and made more credible; for St. *Austin* makes him say that he delivered the Law upon Mount *Sinai* in the Person of the Father; that in the Reign of *Tiberius* he appeared in the Person of the Son; and at last that he was the Holy Ghost, and came down upon the Apostles in fiery Tongues. How different is this Account from the first? It is no difficult thing to find out the Origin of that Story. We may very well suppose that *Simon* the Gnostick perverted the Doctrine of the Trinity, as other Hereticks did, and that being

being afraid the Form of Baptism might occasion the Belief of three Gods, he made it his Business to teach that there is but one God, who manifested himself as a Father in the Old Testament; and then having assumed the Nature of a Man, appeared as a Son among the *Jews*; and at last came to the *Gentiles*, and converted them by the Holy Ghost, and the Miracles wrought by the Apostles. Thus what *Simon* the Gnostic said of God, was ascribed to *Simon Magus*, as if he had spoke it of himself. The thing was so contrived to render the Memory of that Man more odious, and because such a Story might easily be credited, since the Scripture says the *Samaritans* look'd upon him as the great Power of God. Afterwards that Story came out with new Flourishes; for St. *Jerom* tells us that *Simon Magus* said; *Ego sum Sermo Dei, ego speciosus, ego Patetulus, ego omnipotens, ego omnia Dei.*

I don't pretend to affirm that St. *Irenaeus* ought not to be credited in any thing. What he says of the *Valentinians* is the more credible, because he had read the Books of *Valentinus's* Disciples, and endeavoured to learn the Opinions of the *Valentinians* by conversing with some of them, as he tells us in his Preface to the first Book. He observes in the same Place, that *Prolemy* a *Valentinian* flourished in his Time; and therefore he might easily come to the Knowledge of his Doctrine. He says (*Book I. Ch. 1. & 9.*) that he had learn'd the Errors of the *Valentinians* from the Confession of some Women, converted to the Orthodox Faith; and (*Book I. Ch. 29.*) that he had read the Writings of *Marcion*. Perhaps the Testimony of those Women is not much to be depended upon. The Doctrines of the Gnosticks were very obscure and mysterious; and therefore one may be apt to think that those Women could hardly have a true Notion of them, and that they only discovered the Crimes of some few *Valentinians*, which St. *Irenaeus* ascribed to the whole Sect. I shall say no more upon this Subject.



## ARTICLE XLVIII.

## V E N I C E.

**M.** *Trivisano* has begun to publish his Philosophical Lectures, which he has dedicated to the Senate.

*Cursus Philosophicus Bernardi Trivisano Viri Patrigii ex S. C. Philosophiæ Lectoris. Ann. I. Venetiis, 1712. in 8vo. pagg. 157.*

Here follow the Titles of the Lectures contained in this First Volume. 1. *Universalis & prima Profusq.* 2. *Prima dispositio de contemplatrice Philosophiâ.* 3. *De Ente Maximo.* 4. *De Divinis Attributis.* 5. *De Bonitate Dei.* 6. *De Veritate.* 7. *De Æternitate.* 8. *De Fecunditate.* 9. *De Creatione.*

## B E R L I N.

**W**E have had more *Hebrew* Bibles printed within these Twelve Years, than before, ever since the Invention of Printing. During all that time there was but one Edition of the *Hebrew* Text published at *Francfort* upon the *Oder* in 1594, whereas it has been reprinted here three Times of late Years. The Title of the last Edition runs thus:

*Biblia Hebraica, in gratiam Philologorum recens edita: Subjungitur Cl. Joh. Leusdeni Catalogus 2294 selectorum versuum, quibus omnes voces V. T. continentur. Ex officina D. E. Jablonski, D. & C. Berolini. Anno Domini 1712. in 12mo.*

This Bible has been carefully corrected by a Learned *Jew*, and by another Person after him. It is nearly printed with Points and Accents according to the Rules of the *Masorets*.

VOL. V.

S

HELM-

## HELMSTAD.

THE Abbot *Schmidt* has lately published the second Part of *Sagittarius's Introductio ad Historiam Ecclesiasticam*, the greatest Part of which has been composed by the Abbot himself.

## LUNENBURG.

MR. *Webrenberg* has put out an Exposition of the fifty third Chapter of *Isaiab*. It appears from his Preface, that the Divines of *Hamburg*, *Lubeck*, and *Lunenburg*, have agreed to write upon the whole Bible in the same Method, chiefly with a Design to suppress those false Explications, which have been lately started up.

## HANOVER.

MR. *Leibnitz* is publishing a Collection entituled *Collectanea Etymologica*, to which he has added an Excellent Preface, wherein he treats *de variis Lingue Germanicae statibus*.

## PARIS.

MR. *de la Mothe* has published a *French Ode in Praise* of the Duke d'*Aumont*. The Picture of the Court, and that of the Duke, are sufficient to shew that the Lyrick Genius of that Poet is not exhausted.

Il est un séjour où preside  
L'insatiable vanité;  
D'où la politesse perfide  
A banni la sincérité;  
Où, par la crainte mercenaire,  
La justice est comme étrangere  
Immoblée aux moindres égards;  
Où le grand art de se séduire,

L'art,

L'art de se flater pour se nuire  
Tient lieu lui seul de tous les arts.

Eloge plus vrai que croiable!  
C'est dans ce séjour dangereux  
Que d'Aumont est simple, équitable,  
Sincere, tendre & genereux.  
C'est là qu'au desoir attentive,  
Sa bouche prudemment paive  
Ne sçait ni nuire, ni flater.  
Du moins à sa candeur discrete  
Applaudit l'estime secreete  
De qui n'ose pas l'imiter.

## T O U L O U S E.

**F**ather *Mourgues* a Jesuit, *Ragius* Professor in this University, has sent to the Press, *A Theological Plan of Pythagorism, and other learned Sects of Greece, in order to clear the Polemical Works of the Fathers against the Heathens.*

That Work consists of two Volumes. The first contains an Exposition of the Theology of the Heathens, in ten Letters, two of which come out every Month. Five of those Letters concern the *Supreme God*, and the other five, *the inferior Deities*. The second Volume contains a Confutation of that Theology in twelve Discourses, or Dissertations, being the *Theραπευτικη* of *Theodoret*, translated into French and attended with Notes.

*Theological Letters contained in the first Volume.*

The first treats of the *Unity of God*, acknowledged by the learned Heathens:

The second, *Of six remarkable Distinctions*, which they made between the *Supreme God*, and the *inferior Deities*.

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\* I have published the Project of that Work in another Place.

The third, *Of the Asbriſtical Heavens*, ſhewing that moſt of thoſe who were ſo called, acknowledged the Supreme God, and only rejected Inferior Gods.

The fourth, *Of the Platonick Trinity*, or *the three Hypoſtaſes*, which the Platonists admitted in the Supreme God.

The fifth, *Of the ſame Hypoſtaſes* more at large.

The ſixth, *Of the philoſophical Gods of the firſt Claſs*, that is, of *viſible Gods*, viz. *the World and the Stars*, according to the Theology of the Heathens.

The ſeventh, *Of the philoſophical Gods of the ſecond Claſs*, that is, of *inviſible Gods*, viz. the Genii.

The eighth, *Of the popular Gods of the firſt Claſs*, viz. *the Mythological Gods*.

The ninth, *Of the popular Gods of the ſecond Claſs*, viz. *Idols*.

The tenth, *Of the chief Practices obſerved in the Worſhip of the Heathens*, viz. *Divination, Sacrifices, and the Celebration of Feaſts*.

Father Mourgues has prefixed to thoſe ten Letters a *Preliminary Letter*, wherein he takes notice of the Beauty, Strength, and Method of the Works of the Fathers againſt the Heathens. There is alſo at the end of this Volume, another Letter containing three great Articles, on which the wiſe Heathens grounded all their Morality, viz. *The Immortality of the Soul; the Judgment of the Dead; and the Metemphychoſis*; from which they expected their Reward or Punishment.

*The Twelve Diſcourſes of Theodoret, which make up the ſecond Volume.*

The firſt treats of Faith.

The ſecond, *Of the Principle of all Things*.

The third, *Of Angels, Gods, and Dæmons*,

The fourth, *Of Matter and the World*.

The fifth, *Of the Nature of Man*.

The ſixth, *Of the Divine Providence*.

The ſeventh, *Of Sacrifices*.

The eighth, *Of the Honour paid to Martyrs*.

The



The ninth, Of the Laws.

The tenth, Of true and false Oracles.

The eleventh, Of the last Judgment.

The twelfth, Of practical Virtue.

The Readers will find two *Apologetick Letters* prefixed to this second Volume. In the first, the Author justifies the Opinion of *Theodore*, and other Fathers of the Church, *concerning the Reign of Semiramis in the time of Abraham*, against *Porphyry*, and Archbishop *Usher*. In the second, he undertakes to clear and vindicate the Opinion of the same Fathers *about the Oracles of the Heathens*, against Mr. *Van Dale*.

## P A R I S.

**A**N Author has published some Lyrick Pieces, tho' they have not appeared upon the Stage.

*Theatre Lyrique, avec une Preface où l'on traite du Poeme de l'Opera, & la Réponse à une Epître Satyrique contre ce Spectacle, par M. Le Br. Paris. 1712. in 120. pagg. 318.*

Mr. *Le Br.* has thought fit to print those Pieces, because some Authors have stolen from him some of his Notions, which he had communicated to them out of Complaisance; and he hopes the like Injustice will be prevented, (at least for the time to come) by the Impression of his Poems. 'Tis true, the Author might have avoided that Inconveniency, by getting his Pieces represented upon the Stage; but he was afraid of doing it. Musick (says he) does sometimes set off Words; but sometimes it lessens their Beauty, when instead of keeping to its Model, it departs from it to take its own Flight. If the Talent of Poetry and that of Musick were to be met together in one and the same Person, one might expect to see a perfect *Opera*; but such a thing is not to be found. Besides, the Author complains of some other Inconveniencies. Sometimes (says he) a Musician, who has not common Sense, and a Director of Spectacles no less fantastical than ignorant,

will require from an Author that he should mend or strike out a Passage, because they don't like it, tho' it be the finest in the whole Work. A judicious Author cannot bear it, and gives over the Thoughts of having his Piece acted upon the Stage.

The Author makes some Observation upon the Origin of the *Opera*, and shews what Notion one ought to have of it. Tho' that Spectacle was unknown to the Ancients, yet they have helped us to invent it. Singing and Dancing were in Use upon the *Athenian* Stage: The *Venetians* are the first who brought *Opera's* into Vogue: They have been perfected by the *French*. That Poem, properly speaking, is a Monster in Poetry. Terror and Compassion are the Objects of Tragedy; and the Design of Comedy is to instruct, and reform the Manners. *Opera's* have hardly been any thing else hitherto, but an Amusement for idle Spectators; and those who love Musick; and 'tis no easy thing to tell what is the Design of that Poem. The amorous Intrigues of the Gods are generally the Subject of an *Opera*; but the Author wishes the Gods should say and do nothing that contradicts their Character. The Poem of the *Opera* may be compared to those Women, whose Sight is very agreeable, tho' their Features are not regular; or to those Edifices which please the Spectator, tho' the Rules of Architecture have not been exactly observed. It frequently falls out, that several Parts, oddly put together, make up a Whole no less pleasing, than if they had been disposed in a very good Order. Constraint occasions Driness and Insipidity: Perfection does not always afford the greatest Pleasure. The Author infers from those Observations, that notwithstanding the Prejudices of some Criticks against the *Opera*, there is no Spectacle more magnificent and amusing, if it be well performed. He is none of those, who pretend that an *Opera* cannot be read with any Pleasure. If it be a sorry Poem, says he, Musick will not make it better. If it be good, it will please of it self. He compares a fine *Opera* without Musick to a beautiful Woman without Paint.

The

The following Book is lately come out.

*Memoirs de Montecuculi Generalissime des Troupes de l'Empereur; ou Principes de l'Art Militaire en general, divisez en trois Livres. Traduits d'Italien en François par \*\*\* & dediez à Son Altesse Serenissime M. le Prince de Conty. Avec des Figures en Taille douce. Paris. 1712. in 12mo. pagg. 441.*

The Publick is indebted to the late Prince of Conty for these Memoirs. He brought them from Hungary, transcribed from the Original belonging to Prince Charles of Lorrain; and they have been translated into French by his Order. The Translator (Mr. Adam) informs us that the Copy he made use of, was larger and more correct than that which was printed at Cologne. He adds, that the Numbers and proper Names are very faulty in this last Copy, and that many Passages of two or three Pages are wanting in it. Mr. Adam has added several Notes to his Translation, and prefixed to it a short Account of the Author's Life.

~~MEMOIRS DE MONTUCULI GENERALISSEME DES TROUPES DE L'EMPEREUR~~

## ARTICLE XLIX.

SERMONS sur divers Textes de l'Ecriture Sainte. Par CHARLES BERTHEAU, Pasteur de l'Eglise Françoise de Londres. A Amsterdam, chez les Freres Chatelain. MDCCXII.

That is,

SERMONS upon several Texts of the Scripture. By CHARLES BERTHEAU,  
S 4 Minister

*Minister of the French Church in London. Amsterdam. 1712. in 8vo. Pagg. 346.*

THIS Volume consists of ten Sermons no less Solid than Eloquent. I. The first runs upon a Subject hardly touched upon by any other Preacher. Mr. *Bertheau* shews, *How a Man may enquire after News like a Christian*. II. The second was preached on a New-year's-day, upon these Words, 2 Cor. iv. 18. *While we look not at the things which are seen, but at the things which are not seen: For the things which are seen are temporal; but the things which are not seen, are eternal*. III. The third concerns the *Origin of Errors*. IV. In the fourth, the Author treats of a good *Conscience*. V. In the fifth, of the *Satisfaction of Jesus Christ*. VI. The sixth is an excellent Discourse concerning Charity towards the Poor. VII. The *Violation of one single Commandment* makes the Subject of the seventh Sermon. VIII. In the next, Mr. *Bertheau* shews wherein the *Contentment of a Christian* ought to consist. IX. *Avarice*, and its pernicious Consequences, are admirably described in the ninth. X. The Author undertakes to prove in the last Sermon, the *Divinity of the Christian Religion, from its Establishment and Propagation*.

The Readers will doubtless expect from me that I should give an Account of the first Sermon; and therefore I shall enlarge upon it. The Text pitch'd upon by the Author is taken from *Acts xvii. 21. For all the Athenians and Strangers which were there, spent their time in nothing else, but either to tell or to hear some new thing*. Mr. *Bertheau* finds a great Resemblance between *Athens* and *London*. "*Athens* (says he) was  
 " resorted to by all sorts of Nations, by Men of all  
 " Conditions, Professions, and Characters. Ships sail-  
 " ed thither from all Parts of the World, and brought  
 " in immense Riches, which were exported into foreign  
 " Countries by a Multitude of wealthy Merchants.  
 " *Athens* was the Seat of an August Senate, inferior  
 " to that of *Rome* only in Majesty, and superior to it  
 " in

" in Merit, Learning and Capacity. *Athen* was frequented by all sorts of Men of Letters, Mathematicians, Civilians, Poets, Philosophers, Orators, as being the Oracle of the whole World, the Fountain of Justice, and the Center of true Wit and good Taste. That prodigious Number of Men, who lived an easy and idle Life; made it their Business to enquire after News, in order to satisfy their Curiosity, and to have matter for Conversation. This Description points out the City wherein we live. Its Situation and Greatness, the Number of its Inhabitants, Wealth, Wit, Learning, every thing is alike, and in a much higher degree, and must needs produce a desire of News, inseparable from great Cities. Small Towns are only taken up with inconsiderable News: What passes among the Neighbours, and in private Families, makes the common Subject of their Conversation: rash Judgments, Slanders, and scandalous Reports are frequent among them. But great Cities enquire after great News: They discourse about States, Religions, Wars, Negotiations, Navigation and Trade. You are sensible of it: Every body runs after News; every body is fond of them, especially at this critical Time. A great War, and the greatest Controversy that ever was debated, fill up the Minds of the People, and keep them in a continual Agitation.

This moved the Author to preach upon that Subject. He does not blame those who enquire about News: His only Design is to shew how their Curiosity may be rectified, and directed to its true end. Mr. *Bertheau* divides his Discourse into two Parts. In the first, he gives a lively Description of all the Reasons that make People so fond of News. In the second, he undertakes to shew that the good of Religion, and the Glory of God, ought to be the design of such an Enquiry.

I. 1. Men enquire after News out of *Idleness*, to amuse themselves, and to pass away the time which lies heavy upon them. Time, tho' never so precious, tho' the loss of it be irreparable, is less minded than any thing else. It is such an intolerable Burthen, that most

People

People cannot bear it. They grow weary of themselves; and to get out of such a troublesome Solitude, they have recourse to Visits, Gaming, Feasting, and Intrigues; but above all, they hunt about after News. This was the peculiar Character of the *Athenians*. The grave Men of this Nation used to tell them in a reproachful Manner, that they sat in publick Places, under *Portico's*, and in the publick Baths, to see People go by, and enquire for News. The greatest of their Orators, in order to raise their Attention about an important Affair, relating to the State, expressed himself in no other Words but these: *Gentlemen, I only beg of you that you would be as intent upon what I am to say, as you are upon News.* The thing went so far, that it was found necessary to appoint a new sort of Magistrates, in order to take Cognizance of idle People; who instead of minding their own Affairs, made it their only Business to enquire about other Men's Concerns.

2. Men are fond of News out of *Curiosity*. It is the prevailing Passion of Mankind. What will not Curiosity do? It soars up into Heaven to take its Dimensions: It dives into the Bottom of the Earth to find out what lies in its Bowels; It goes back as far as the remotest Ages; It anticipates the time to come, and undertakes to know the *Seasons, which the Father hath put in his own Power.* But Curiosity is generally taken up with the present time. Men are chiefly intent upon the History of their Age; They desire to know what happens in States and Empires, and all those Things wherein they are nearly concerned. Such was the Curiosity of the *Athenians*, with respect to the Christian Religion; They enquired about it, only to know what it was, and to have a Notion of a new Sect, which appeared upon the Stage of the World.

3. Men enquire after News out of *Vanity*, and to get a Reputation by it. Some pretend to foresee future Events by a sort of political Penetration; by deep Reflections upon the Reasons of State, the Interests of Princes, and the present Posture of Affairs; and by the Countenance of the Ministers. They judge from their Look, that there will be a great Alteration; and one would

would think from their mysterious way of speaking, that they know more of it than they are willing to tell. Others pretend to have their News from the best Hands: They never mention any body but Men of the greatest Quality; and intimate, that they know the Cabinet-Secrets by a particular Correspondence with the Ministers. Others are contented to give a nice Turn to their News, and to adorn them with some remarkable Circumstances, whereby a matter of Fact is entirely disguised, and becomes a perfect Romance. This is a new sort of Merit, and, as it were, a new Profession, supported by Pride and Vanity.

4. Many are apt to tell News merely out of *Malice*. They take delight in tragical Events: They love to hear that Towns have been ransacked, whole Provinces laid waste, and great Armies entirely routed: Their only Aim in telling dismal News, is to satisfy their ill humour. "This is not a chimerical Notion, (says the Author:) 'Tis but too true that we daily see Men of that Character. This Sermon would become a Satyr, should I undertake to give a more particular Description of them.

5. A Spirit of *Faction* prompts Men to enquire after News. Hence it is that they believe or deny, publish or suppress, enlarge or extenuate them, according to the Party wherein they are engaged. If they maintain a good Cause, they wrong it by their indiscreet Zeal, and a petemptory Decision of things that are above them, contrary to the Precept of the Apostle: *We desire that you would live peaceably, and mind your own Affairs, and that you would work with your own Hands.* If they are engaged in a bad Cause, and in a Faction against the State; they enquire after News to increase the Number of the Malecontents, to blow up Sedition, to break the Correspondence between the Sovereign and the Subjects; and consequently to destroy Liberty, and bring a whole Nation into Trouble and Confusion.

6. Men are fond of News out of a Principle of *Interest*. This is an effect of Trade in all great Towns; but it appears no where so sensibly as in this great City,  
and

and the neighbouring Place \*, that general Meeting of all sorts of Merchants. " When I go through it, (*says the Author,*) it seems to me to be the Throne of *Mammon*, where Self-interest acts a thousand different Parts, and uses all manner of Tricks to represent Things otherwise than they are; where every body strives to grow rich at the Cost of his Neighbours. What is the great Spring of so much Covetousness? What sort of Skill do they use to alter the Course of the Change; to cry down Commodities or make them current, to raise or sink the publick Funds? By what Contrivance do they buy and sell, make and unmake Bargains, without a real Fund, and by Virtue of an imaginary Trade? Such a Contrivance is a piece of News cunningly whispered about; a matter of Fact falsely asserted by some Persons appointed for that purpose; a mere Probability given out as an undeniable Truth; a panick Fear, or a vain Conjecture craftily made use of. The State flourishes or sinks; we beat the Enemy, or we are beaten; we take or lose Ships; in a word, the publick Affairs appear with a thousand different Faces, to raise or destroy the Fortune of some private Persons.

7. Men enquire for News out of *Impatience* to know the good Success which they expect, or the Consequences of a sad event. A good Christian should rely upon God for the Welfare and Prosperity of the State. As for Evils, he should consider that they will come but too soon, without preventing them by early Reflections.

But such is the Impatience of some Men, that they grow uneasy, if their Curiosity is not immediately satisfied. They expect to hear of a Blow, before it be struck; They seem to prescribe Laws to Providence, and to require from God that he should so far comply with their Desires, as to produce a new Event, whenever they think it necessary.

8. Mr. *Berthou* observes that the *Athenians* enquired after News out of *Superstition*. Though they were

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\* *The Royal Exchange.*



the politest People in the World, their Religion was absurd and ridiculous: Their Bigotry went so far as to adopt the Deities and the Errors of the three Parts of the known World. Hence it is that they called St. *Paul aBabbler*, and laughed at the Doctrine of that Holy Apostle. The Author makes some other Observations upon this Head. I proceed to the second Part of his Sermon, wherein he shews how a Man may enquire after News like a Christian.

II. 1. We should do it, says he, for the Good of the Church, and the Propagation of the Gospel. We are very careful to enquire about our Factors, and our Companies: We desire to know whether the *Eastern* Kings are at War among themselves, or with us: But we never ask whether there are any Ministers in those Countries; whether they make any Progress in the Conversion of Infidels; whether the latter are disposed to receive the Christian Doctrine. This gives the Author occasion to shew with what Zeal the *Roman* Catholics endeavour to enlarge the Pale of their Church. He wishes the Protestants would express the same Ardor for their Holy Religion, and enable the *Society for the Propagation of the Christian Faith* to succeed in such a pious Undertaking.

2. Mr. *Bertheau* adds, in the second Place, that one ought to enquire after News, in order to baffle the Designs of Hereticks, and to keep up Orthodoxy. He enlarges upon this Head, and commends the Zeal of the ancient Church, for preserving the Purity of the Christian Faith. "In the time of *Arius* (says he) the *Eastern* Churches sent Deputies, like so many Holy Spies, such as St. *Athanasius* and *Paul of Constantinople*, to enquire about the Doctrine of the *Western* Churches. The latter sent other Messengers in their turn, such as St. *Hilary* and *Eusebius Vercellensis*, to know the true State of the *Eastern* Churches. Thus a sound Doctrine was carefully preserved, and dispersed all over the Christian World by the Zeal of the Bishops and their Canonical Epistles".

3. A Christian ought to enquire after News for the good of the Church, in order to prevent the Evils which

which she is threatened, or to promote her Happiness. One may judge of her Welfare from the present Posture of Affairs, and the bloody Designs of her Enemies. The Author shews how Jesus Christ blames the *Pharisees* for not minding the publick Transactions, by which they might have foreseen the great Calamities of the *Jewish Church*. Lastly, Mr. *Bertheau* observes that all pious Christians ought to make use of News with a design to hasten those happy Times, in which the Church will enjoy a lasting Peace, and continue in a flourishing State upon Earth.

I should be very glad to give an Account of the following Sermons; but I could not do it to my Satisfaction, without running into an excessive Length. I shall therefore conclude with this Observation, That the following Discourses are full of solid Thoughts and judicious Reflexions, and plainly shew that the Author is justly accounted an excellent Preacher.



## ARTICLE L.

*A CRUISING VOYAGE round the World: First to the South-Seas, thence to the East-Indies, and homewards by the Cape of Good-Hope. Begun in 1708, and finished in 1711. Containing a Journal of all the remarkable Transactions; particularly, of the taking of Puna and Guiaquil, of the Aca-pulco Ship, and other Prizes; an Account of Alexander Selkirk's living alone four Years and four Months in an Island; and a brief Description of several Countries in our Course noted for Trade,*

*Trade, especially in the South-Sea. With Maps of all the Coast, from the best Spanish Manuscript Draughts. And an Introduction relating to the South-Sea Trade, By Captain WOODES ROGERS, Commander in chief in this Expedition, with the Ships Duke and Dutchess of Bristol, London, Printed for A. Bell at the Cross-Keys and Bible in Cornhill, and B. Lintot at the Cross-Keys between the two Temple-Gates, Fleetstreet. MDCXXII. in 8vo. pagg. 21. 428. and 56.*

I Don't design to enlarge upon this Book, because I have already given an Account of the same Voyage published by Captain Cooke. But should I say nothing of it, I should be guilty of a considerable Omission. The Readers will find in this Volume many Observations not to be met with in Captain Cooke's Relation: And as the Curious bought Sir George Wheeler's and Dr. Spon's Travels, though published by two Fellow-Travellers; those who are provided with Captain Cooke's Voyage, will also buy that of Captain Rogers, though they sailed round the World together.

The Author gives us, among other things, a larger Account of Alexander Selkirk's living four Years and four Months in a desert Island. His Relation of *Batavia* is drawn up with great Judgment; and the whole Book is interspersed with several Observations that are worth reading. I shall only insert two or three.

1. Captain Rogers informs us, that he found in one of the *Spanish Prizes* taken in the *South-Sea*, "near five hundred Bales of Pope's Bulls, sixteen Reams in a Bale. This took up abundance of room in the Ship. ----- These Bulls are imposed upon the People, and sold here by the Clergy from three Ryals to fifty Pieces

“ Pieces of Eight a-piece, according to the Ability of  
 “ the Purchaser. Once in two Years they are rated,  
 “ and all the People obliged to buy them against *Lent*:  
 “ They cannot be read, the Print looking worse than  
 “ any of our old Ballads; yet the Vulgar are made to  
 “ believe it’s a Mortal Sin to eat Flesh in *Lent*, with-  
 “ out being licensed by one of these Bulls, the *Negro*  
 “ Slaves not being exempted. This is one of the great-  
 “ est Branches of Income the King of *Spain* has in this  
 “ Country, being a free Gift from the Pope to him, as  
 “ the *Spaniards* and Natives told us”.

2. “ We found aboard the *Galeon* (*taken in the South-*  
 “ *Sea*) a great Quantity of Bones in small Boxes, tick-  
 “ eted with the Names of *Romish* Saints, some of  
 “ which had been dead seven or eight hundred Years;  
 “ with an infinite Number of Brass Medals, Crosses,  
 “ Beads, and Crucifixes, religious Toys in Wax, I-  
 “ mages of Saints made of all sorts of Wood, Stone,  
 “ and other Materials, I believe in all near thirty Tun,  
 “ with a hundred and fifty Boxes of Books in *Spanish*,  
 “ *Latin*, &c. which would take up much more Stow-  
 “ age than fifty Tuns of other Goods. All this came  
 “ from *Italy*, and most from *Rome*; designed for the  
 “ Jesuits of *Pern*; but being of small Value to us, we  
 “ contented our selves to take only a Sample of most  
 “ Sorts to shew our Friends in *England*, and left the  
 “ rest”.

I shall occasionally insert here in a few Words what I have seen in an Apartment of the *Vatican*. When I came into the first Room, I found in it several *Bernardins*, whose Privilege it is to make *Agnus Dei*, and other things of that Nature. They were all very busy about their Work: Some were kneading the Paste; others rolled it; others stamped it, &c. In the next Rooms, I saw long Tables full of *Agnus Dei* of all Sizes, ready made and heaped up to a considerable Height; Their Number was prodigious. Those *Agnus Dei* are conveyed from thence into all the Countries of the *Roman* Communion.

3. Captain *Rogers* having mentioned a Miracle wrought in the Cathedral Church of *Lima*, which was either a Trick or a Lye, makes this Reflexion upon it.

“ By

“ By this we may see how the Belief of those false  
 “ Miracles, by the Cunning of the *Romish* Clergy in  
 “ these Parts, obtains Credit among those Men, who  
 “ are not so easily imposed on in their worldly Af-  
 “ fairs. ----- Before this, when I heard such Stories,  
 “ I took them to have been invented merely to ridi-  
 “ cule the *Romanists*; but when I heard such silly  
 “ Stories related by eight grave Men, of a handsome  
 “ Appearance and good Reputation amongst the *Spa-*  
 “ *niards*, I was convinced of the Ignorance and Cre-  
 “ dularity of the Papists”.

## ARTICLE, LI.

PHILOSOPHICAL *Reflections, occasioned*  
*by some Letters published at Trevoux*  
*in 1703. By Mr. LEIBNITZ.*

I Have said in my *Essays*, pag. 592. that I should be glad to see the Demonstrations quoted by Mr. *Boyle*, and contained in the fifth and sixth Letters printed at *Trevoux* in 1703. Father *Desbosses* has been pleased to communicate to me the sixth Letter, wherein the Author undertakes to shew, in a Geometrical Method, that God is the only true Cause of every thing that is real; and the reading of that Letter has confirmed me in my Opinion mentioned in the place above quoted, *viz.* that this Proposition may be true in a very good Sense, God being the only Cause of pure and absolute Realities, or of Perfections: But if Limitations, or Privations, be included under the Word *Realities*, it may be said that the second Causes concur to the Production of what is limited; otherwise God would be the Cause, and even the only Cause of Sin. I am apt to think; that the learned Author of this Letter does not very much differ from me, tho' he seems to include all Modalities under the Realities of which he

says that God is the only Cause; for I believe he will not assert, that God is the Cause and the Author of Sin. Nay, he explains himself in such a manner, that he seems to overthrow his Assertion; and to ascribe a true Operation to Creatures. For in the Confirmation of the eighth Corollary of his second Proposition, he has these Words. *The natural Motion of the Soul, tho' determin'd in it self, is indetermin'd with respect to Objects; for it is the Love of Good in general. By the Motion of Good, which appears in particular Objects, that Motion becomes particular, and is determin'd with respect to those Objects; and therefore as the Mind has the Power of diversifying its Ideas, it may also change the determinations of its Love. To that end there is no need that it should yield to the Power of God, or oppose his Operation. Those Determinations of Motion towards particular Objects are not invincible; and because they are not invincible, the Mind is free, and has the Power of changing them; but after all, such a Change is an Effect of the Motion which is constantly receives from God.*

According to my way of expressing my self, I would have said that the Perfection, which attends the Action of a Creature, proceeds from God; that the Limitations to be found in it are a Consequence of the Original Limitation, and of the preceding Limitations in the Creature; and that the same ought to be said not only of Spiritual Beings, but also of all other Substances, which for that Reason concur to the Change that happens in them: For the Determination mentioned by the Author, is nothing else but a Limitation.

Thus any one who peruses the Demonstrations or Corollaries of that Letter, may grant or deny most of the Author's Assertions, according as they may be explained. For if by the Word *Reality* he only means Perfections or positive Realities, God is the true Cause of them; but if Limitations are included under Realities, one may deny a great part of his Positions, and the Author himself has set us the Example.

To make the thing more intelligible, I instanced in my *Essay* upon a laden Boat, which the Stream carries

ries away the more slowly, as it is more laden. 'Tis plain, that the Stream is the Cause of what is positive in that Motion, of the Perfection, Force, and Swiftness of the Boat; but the Lading is the Cause of the Restriction of that Force, and occasions the Slowness.

It is a commendable thing to apply the Method of Geometricians to Metaphysical Subjects; but it must be confessed, that few Authors have succeeded in it; and perhaps *Descartes*, notwithstanding his great Ability, was never more unsuccessful, than when he went about it in one of his Answers to the Objections raised against him. One may have a better Success in Mathematicks, because Numbers, Figures, and Calculations, supply the Defects concealed in Words; but in Metaphysicks, wherein we are deprived of such a Help, (at least in our common way of arguing,) such a Defect should be supplied by close Arguments, and exact Definitions of Words; but neither of them appears in such Performances.

The Author of the *Letter* discovers a great Quickness and Penetration; but he goes sometimes a little too fast, as when he pretends to prove that there is as much Reality and Force in Rest as in Motion. He says in the fifth Corollary of the fifth Proposition, that the Will is not less positive when at rest, than when it is in Motion, and that it is equally invincible in those two States. Let it be so: But does it follow from thence that there is as much Reality and Force in the one as in the other? I don't see that Consequence; and by the same Argument one might as well prove, that there is as much Force in a weak Motion as in a strong one. When God will have a Body to be at Rest, he will have that Body to be in A, where it was immediately before; and to that end we need only suppose that no Reason moves him to a Change. But afterwards, when God will have that Body to be in B, there must be a new Reason, whereby he is determined to will that it should be in B, and not in C, or in any other place, and that it should be there more or less quickly. It is from those Reasons of God's Will that we ought to judge of the Force and Reality

ty of Things. The Author does frequently mention the Will of God; but he seldom mentions the Reasons which determine his Will, from which every thing depends: Those Reasons are taken from the Objects.

I observe that the second Corollary of the first Proposition is true, but not well proved. The Author affirms, that if God should cease to will that a Being should exist, that Being would no longer exist; and he proves it thus. *Demonstration. What exists only by the Will of God, ceases to exist as soon as that Will ceases.* (But this ought to be proved. The Author endeavours to do it by adding) *Take away the Cause, you take away the Effect:* (This Maxim should have been inserted among the Axioms set down in the Beginning; but it falls out unluckily that this Axiom may bereckon'd among those Philosophical Rules liable to many Exceptions :) *But by the foregoing Proposition, and its first Corollary, no Being exists but by the Will of God; therefore, &c.*

There is some Ambiguity in these Words, *Nothing exists but by the Will of God.* If the Author means that things begin to exist only by that Will, he rightly builds upon the foregoing Propositions. But if he means that the Existence of Things is always a Consequence of the Will of God, he supposes what is in Question. He should therefore have proved at first, that the Existence of Things depends upon the Will of God, and that it is not a mere Effect of, but also a Dependence upon that Will, in proportion to the Perfection that is in it. This being laid down, it will appear that things do not less depend upon the Will of God after their Existence, than in the Beginning of it.

Notwithstanding what has been said, I acknowledge that the Author's Letter is fine and worth reading, and that it contains many true and excellent Notions, provided it be understood in the Sense above-mentioned. This sort of Arguments may serve as an Introduction to more sublime Meditations.

ARTI-



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## ARTICLE LII.

THE ANCIENT and Present State of  
Glocestershire. By Sir ROBERT ATKYNS.  
London: Printed by William  
Bowyer for Robert Gosling at the  
Mitre, near the Inner-Temple Gate, in  
Fleet-street. 1712. In Folio, pagg. 859.

THIS History of *Glocestershire* is a great Work; and all the Materials of which it consists, could not be collected and disposed in a proper Order without a prodigious Labour, and a great deal of Industry. The Author gives us, in the first place, an Historical Account of the several Religious Foundations in *Glocestershire*, and of the ancient Constitution of the Civil State.

In the next place, he treats of the County in general, and then of the City of *Gloucester*, and proceeds to the particular Parishes, observing the following Method in his Account of each of them.

1. He shews in what *Hundred* each Parish lies, and its Distance from the two next Market-Towns, and from the City of *Gloucester*.

2. He mentions the *Historical Antiquities* of each place. Whatever is in *Doomsday-Book* relating to *Glocestershire*, is to be found in the several Parishes; and in many of them the immediate Succession of the Proprietors of Manors is set down for six or seven hundred Years. The Author gives also an Account of the Religious Houses to which the Churches and Improvements, and exempted Tythes did belong.

3. Sir *Robert Atkyns* gives the Names of the Lords of Manors, and a Genealogical History of their Families.

4. In the next place, the Readers will find to what *Deanry* each Parish belongs.

5. The next Article contains the Value of each Living, the Names of the Patrons and Incumbents, ever since the Reformation, and the Value of Impropriations and exempted Tythes.

6. The sixth Article is an Account of the First Fruits, Tenth, and other Charges on the Church, that the Clergy may be informed what they ought to pay at their Entrance, and Continuance in their Benefices.

7. The Author gives the Dimensions of the Churches.

8. He describes the Monuments to be found in each of them.

9. He enumerates the charitable Gifts above twenty Pounds, that have been bestowed upon each Parish, and does very much recommend the Practice of Charity. "Multitude of Prayers and Sermons, says he, tho' excellent in their own Nature, and absolutely necessary to true Piety, yet without the Fruit of good Works, they are but Fuel to nourish Superstition and Enthusiasm: It is Charity that is the Life and Spirit of Religion. And it is obvious to every Man's Observation, that the charitable Man is much more good-natured and kind than the Bigot: The one is Proud and Rigid; the other is Humble and Courteous \*.

10. The

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\* In another place, the Author expresses himself upon the same Subject, in the following Words. "Charity is the Life of Religion, the true visible Church, the Duty of all Mankind, and the Essential Office of a Minister, without which all his other Qualities are Dross. The first and only Means to acquire this necessary Virtue is to subdue all Passion. Herein the Excellency of a Minister of Christ will appear. He can then safely converse with the Poor, the Ignorant, and the Impudent Man. These are the Sick, who most need a Spiritual Physician. This ought to be his daily Business, and this is Work enough: And as of Faith, Hope, and Charity, the last is the greatest; so a Priest ought to be as zealous to do and maintain good Works, as to defend the Doctrines and Rights of the Church,

" It

10. The tenth Article shews the extent of every Parish, the Nature of the Soil, the Brooks and Rivers, &c.

11. The Eleventh mentions the Names of the several Hamlets in each Parish, the Number of their Families, and their distance from the Church.

12. In the Twelfth the Author gives the Number of *Houses, Inhabitants and Freeholders*. "This will manifest (says he) that the Number and Industry of Inhabitants will produce Riches more than the Fertility of the Soil".

13. The next Article contains an Account of yearly *Births and Burials*, according to the Duplicates of the late Collectors of that Tax.

14. The Fourteenth informs us of the *publick Taxes*, and how they have been altered in Method and Proportion. "Four Means are offered in these Papers to make a Calculation and Estimate of a Parish. First, by the Extent of a Parish in the tenth Article: Secondly, by the Number of Inhabitants in the

"It appears by examining the particular Charities in the several Parishes, that the latter Age has been as fruitful in good Works as any of the former. There has not been so many pompous Buildings, and extravagant Donations, which are often the Effects of proud and superstitious Minds; but the modern Charities tend to the Relief of the Sick and Poor, which proceed from an humble and compassionate Mind. The others go away with the loud Applause of the World; but these are the true Praise-worthy, and ought to be encouraged. Some think to go to Heaven by their Zeal for the Faith, against the Enemies of it; and another Sort there is who think to work out their Salvation by reading Chapters, hearing Sermons, and singing of Psalms; but these are not the Works by which Men are to be tried at the great Day of Judgment. Chapters will not cloath the Naked; Sermons will not feed the Hungry; Singing of Psalms will not refresh the Sick and Wary. Let our Hearts be inclined to keep the new Commandment of our blessed Saviour, *Love one another*, and let's feel the Effects of it by a substantial Charity". In another place, the Author complains that Faith, like Pharaoh's lean Kine, has devoured Charity.

"twelfth Article: Thirdly, by the Births and Burials  
 "in the thirteenth Article: And fourthly, by the  
 "Taxes and Payments in this Article".

15. Lastly, the Author mentions the Trade, the  
 Battels, and Curiosities of each Place,

The ancient Records of the Nation, lodged in the  
 Tower and elsewhere, have been made use of in this  
 Work; the Charters of the several Corporations are  
 faithfully inserted; and whatever is to be found relat-  
 ing to *Glocestershire* in those great Antiquaries *Cambden*  
 and Sir *William Dugdale*, is here translated, and offer-  
 red to the View of the Reader. Sir *Robert Atkins* de-  
 clares that he has composed this Work with great Im-  
 partiality. He is very particular in describing every  
 Parish of *Glocestershire*; and it were to be wished we  
 had as exact an Account of all the Counties in *Eng-  
 land* and *Wales*. Here follow some of his Obser-  
 vations.

1. There were six mitred Abbots in *Glocestershire*,  
 viz. the Abbots of *Glocester*, *Cirencester*, *Tewksbury*,  
*Winchcomb*, *Hales*, and *Flaxley*; three of whom, (*Glo-  
 cester*, *Cirencester*, and *Winchcomb*,) were Peers, and  
 sat in the Parliament till the Dissolution of all Mo-  
 nasteries. The Author observes that three Peeral Ab-  
 bots were a great share for one County, since there  
 were but twenty five Abbots and two Priors in the  
 whole Kingdom, who held by Baronies. Their Names  
 are as follow.

|                         |                             |
|-------------------------|-----------------------------|
| <i>Glassenbury</i>      | <i>Abington.</i>            |
| <i>Canterbury.</i>      | <i>Walsham.</i>             |
| <i>Westminster.</i>     | <i>Shrewsbury.</i>          |
| <i>St. Albans.</i>      | <i>Cirencester.</i>         |
| <i>St. Edmundsbury.</i> | <i>Glocester.</i>           |
| <i>Peterborough.</i>    | <i>Bardency.</i>            |
| <i>Colchester.</i>      | <i>St. Bennet de Holme.</i> |
| <i>Evesham.</i>         | <i>Thorney.</i>             |
| <i>Winchcomb.</i>       | <i>Ramsay.</i>              |
| <i>Croyland.</i>        | <i>Hide.</i>                |
| <i>Battle-Abbey.</i>    | <i>Malmshury.</i>           |
| <i>Reading.</i>         | <i>Tork.</i>                |

*Selby.*

Selby.

To which must be added  
*Tavistock*, by a particular Patent,

some small time before the Dissolution.  
 Prior of *St. John's*.  
 Prior of *Coventry*.

The Prior of *St. John's* had the Precedence of all Lay-Barons. There were many other Monasteries in *Glocestershire*, besides those above-mentioned.

2. Our Author having given a short Account of the Dissolution of Monasteries in *England*, makes this Observation upon it. " Thus a Tyrant Popish King delivered this Nation from the Tyranny of the Pope, and by violent bloody Means caused good to spring out of evil. The Gospel of Peace and Love soon after followed; and we now behold the best established Church as ever was, or ever will be upon Earth: A Church rational and decent, pure and undefiled; not fool-coated with gaudy Ceremonies, nor bewildred with extravagant Mysteries; but whose Discipline is mild and easy, whose Doctrine is just and reasonable, and no Service but what is perfect Freedom.

3. " The Revenue of the Church (says the Author) did bear a different Proportion in former Ages from what it doth at present: For when the Nation, at the *Norman* Conquest, was divided into sixty thousand two hundred Knights Fees, twenty eight thousand of these did belong to the Clergy \*, besides Tythes, Offerings, and other Perquisites. But it is also to be remarked, that there were then in this Land forty five thousand Churches, and fifty two thousand Chapels, whereas at present the Number of Churches and Chapels is about ten thousand. In former Ages the secular Privileges of the Clergy were too many,

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\* The Author says in another Place, that there were about an hundred Manors in the *Crown*, and about an hundred and forty in the *Church*, and upwards of two hundred in the *Lairy*. From whence it appears that the English Clergy were vastly rich in those Times.

" and

“ and their Revenues too great, by which they were  
 “ almost too powerful for the Prince, as well as the  
 “ People. But however, they ought to have some  
 “ Privileges indulged, suitable to their Character, and  
 “ proper for their Profession and Way of Life. Thus,  
 “ for Instance, it were to be wish’d they were free  
 “ from Charges to the *Milina*, and Constable-rates,  
 “ and ignominious Punishments, instead of which they  
 “ might suffer other severer Punishments in the highest  
 “ degree: And as for their Revenues, it is reasonable  
 “ they should have them established, at least, in Pro-  
 “ portion to the other Orders of Men. The Parish  
 “ Priests ought to have at least two, or rather three  
 “ hundred Pounds a Year, that they may buy Books,  
 “ keep Hospitality, provide for their Families, live  
 “ without Solicitude, and sustain their Character  
 “ among the People. If every one of them had so  
 “ much, it would be but a just Retribution for their  
 “ Studies, Care and Pains, and the Charges of their  
 “ Education. The dignified Clergy should have more,  
 “ in Proportion to their several Dignities. Deans and  
 “ Archdeacons, methinks, should have, at least, four  
 “ or five hundred a Year, to maintain their Jurisdiction  
 “ over their Brethren. And who can well govern that  
 “ have less? The Bishops, who, in our Constitution,  
 “ are Lords, should not have less than two or three  
 “ thousand Pounds a Year. For who can well protect,  
 “ that have not so much?

The Readers will find in this Work many curious  
 Observations relating to the ancient State of *England*,  
 and particularly of *Gloucestershire*.



ART.



## ARTICLE LIII.

LETTRES a Monsieur H, ... sur l'origine des anciens Dieux ou Rois d'Egypte, qui expliquent ce qui a donné lieu aux fables des Dieux de l'Antiquité. A Paris, chez Pierre Ribou, sur le Quay des Augustins. 1712.

That is,

OBSERVATIONS upon the Origin of the Ancient Gods or Kings of Egypt, shewing what was the Occasion of the Fables relating to the Gods of Antiquity. In two Letters to Mr. H.... Paris. 1712. in 12mo. Pagg. 108.

WE \* are very much in the dark about the manner how the Earth was repopled by the Posterity of Noah; which is the Reason of the Uncertainty of many Facts relating to those ancient Times, and among others, of the History of *Mercurius Trismegistus*, who, in the Opinion of several Learned Men, did never exist. The Author undertakes to clear that History. In order to it, he endeavours to remove the Difficulties concerning the Succession of the first Kings of Egypt, from several Particulars to be found in *Herodotus*, and *Diodorus Siculus*; and he has been so successful in his Un-

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\* This Article is taken from the Journal des Sçavans.

dertaking,

dertaking, that he may be said to give a very probable Account of the History of the first Times, beginning with *Cham* one of *Noah's* Sons, who ought to be look'd upon as the first Founder of the Kingdom of *Egypt*. The first Letter shews that the Children of *Cham*, did in all Probability very much contribute to repeople *Africa*, and even a great part of *Europe*; which is confirmed in the second Letter. The Author having laid down the Order and Succession of the first Gods, or Kings of *Egypt*, enquires into the time when *Mercurius Trismegistus* lived. He observes that this *Mercury* must have been the Son of *Chus*, whom he calls *Jupiter* before, and Grandson of *Cham*, whom he takes to be *Saturn*. He says that *Mercury* himself confirms this Opinion in his Book, entituled *Timiander*, where he tells us, that *Cælus* and *Saturn* were his Ancestors; for *Noah* is the same with *Cælus*. It appears from the Order of the Planets, that *Mercury* was younger than *Mars* and *Apollo*, whose eldest Brother was *Osiris*, since *Osiris* reigned after *Chus* their common Father. *Mercury* was bred up by his Grandfather, who taught him the Belief of one God, together with the Arts and Sciences. He was endowed with so great a Knowledge, that all Learned Men among all Nations made it their Business to find out some Remains of the Learning, which he had communicated to his Disciples, because the Books written by him have been lost, and because the Hieroglyphick Characters which he made use of only to write upon the Sciences, are so obscure, that we cannot understand those which are engraved upon the Columns, Obelisks, and Pyramids that remain to this day. *Cham* or *Saturn*, who had bred up *Mercury*, made him afterwards his Minister, to ease himself in the Government of his People. That Minister exercised the same Function under the Reign of *Osiris* and *Isis*; which occasioned his being call'd *the Interpreter of the Gods*; a Name which the *Greeks* rendred *Hermes*, to which they added that of *Trismegistus*, to denote his deep Knowledge in Metaphysicks, Physicks, and Morals, which are the three Parts of Philosophy. After the decease of his Grandfather he went to his Brother *Apollo*, Surnamed *the Sun*, who made his usual Residence



dence in the City of *Heliopolis*, which he had built. *Apollo* was a peaceable Prince, and a great Lover of the Sciences, particularly of Architecture, Painting, Poetry, Musick, and Physick. He is said to have invented the Lyre, as *Mercury* is accounted the Inventor of the Violin, to which he only put three Strings, because there were but three Parts of Musick known at that time. Tho' *Mercury* was obliged to lay aside his Studies for some time, in order to rescue *Isis* from the Persecution and Revolt of *Argus*; yet he had leisure enough to write the greatest Part of his Books relating to Learning. That great Man was born with a happy Talent for Eloquence, and was made the God of it, because he laid down Rules to speak and to express one self nobly. *Plato* represents him as the Inventor of Arithmetick, Astrology, and Geometry. He carefully applied himself to the Government of the State, after the Death of *Osiris*, because *Isis* consulted him upon all Occasions: It was then that he collected into one Body the Usages, Customs, and Laws of *Egypt*: Besides, he made new Regulations in order to promote the Happiness of the People. Not contented to make Laws for the Living, he made some for the Dead, and ordered that no Man should be buried, without enquiring whether he was worthy of it by a virtuous Life, and a religious Observation of the Laws. To enforce the Execution of that Law, *Mercury* himself was present at those Enquiries; and when a dead Man deserved to be buried, he ordered his Body to be carried beyond *Acheron* and *Cocytus*; which gave Occasion to say, That he carried the dead to the *Elysian* Fields. Being High-Priest, he instituted the pompous Ceremonies that were observed in Sacrifices; but because he acknowledged but one God, he took care that every Part of Religion should have in it some Symbols of the true Deity. He left his Dignity of High-Priest to his Son *Tat* or *Totius*, whom he carefully instructed in the Belief of one God, as it appears from his *Timander*. Some Learned Men affirm that *Mercury* was also the Inventor of the Art of Writing; but our Author says, that Opinion seems to have been occasioned by this, *viz.* that *Mercury* being willing to conceal from all other Men

Men the Principles of the Sciences, which he had communicated to his Disciples, invented the Characters call'd Hieroglyphick, that were only known to his Followers; and made use of them to write his Books: For 'tis certain, says the Author, that there were other Characters, which every body used in his private Affairs. The Knowledge of Hieroglyphicks was lost when the Priests came to fail, because they kept it to themselves. *Mercury* is said to have writ thirty or forty six thousand Volumes; which seems to be a fabulous Story; and yet there is nothing in it that is surprising, as the Author explains it. We must consider, says he, that the Art of binding Books was unknown in those Times; and that a Piece designed for the Publick was written upon Leaves, that were rolled up, and therefore call'd *Volumes*: Which being so, it can be no wonder that *Mercury* should have writ thirty six thousand Pages, each of which contained only a very small Tract, or at most a Chapter belonging to the Matter treated of by him. Of so many Works there are but two small Treatises extant; the one entituled, *Tabula Smaragdina*, perhaps so call'd because somebody got it engraved upon an Emerald. The Chymists fancy that this *Table* contains only the Secret of the Philosophers Stone; but it were an easy thing to shew, says the Author, that the Philosophical Principle mentioned in it may be applied to many different Subjects. The other Book of *Mercury* is his *Timander*, consisting of fourteen Chapters, wherein he treats of the Structure of the World, of the Elements, of the Revolution of the celestial Bodies, of Motion, Place, *Vacuum*, and especially of God.

After those Remarks, our Author observes that *Mercury* died in all Probability before Queen *Isis*, and that she caused the City of *Hermopolis* to be built in Honour of that great Man, near that Place where the Inhabitants of *Memphis* had their Sepulchres, and where Mummies are look'd for to this very Day; for, says the Author, if *Mercury* had been the Founder of that City, as some believe, he would have settled there his Academy for ever; whereas it continued to flourish in the City of *Heliopolis*, built by his Brother *Apollo*. The  
 Author

Author adds, that he does not find any Worship established in *Egypt* in Honour of *Mercurius Trismegistus*; and he says that perhaps this great Man forbade it, being persuaded that none but the true God ought to be worshipped. However it must be confessed that the *Ibis's*, and those black Storks which devour Serpents, were consecrated to *Mercury*, because he ordered that they should not be kill'd nor hurt.

We cannot give an Account of all the other Remarks of the Author: The Curious may consult the Book it self, where they will find several useful Observations upon the first Gods or Kings of *Egypt*. This Subject was never before so well cleared, as it is in these five Letters.



## ARTICLE LIV.

OBSERVATIONES Selectæ in varia loca Novi Testamenti, sive LAUR. RAMIRESI DE PRADO Pentecontarchus, ALEX. MORI in Novum Foedus Notæ, & PETRI POSSINI S. J. Spicilegium Evangelicum, cum Tabulis æneis, & præmissa Præfatione JO. ALBERTI FABRICII, SS. Theol. D. & Prof. Publ. Hamburgi, Sumptu Christiani Liebezeit. MDCCXII.

That is,

SELECT OBSERVATIONS upon the New Testament, by LAURENCE RAMIREZ DE PRADO, ALEXANDER MORUS, and PETER POSSINUS a Jesuit. Reprinted under the Direction

*Direction of JOHN ALBERT FABRICIUS, D. D. Hamburg. 1712. In 8vo. pagg. 284. 220. and 178.*

**D**R. *Fabricius* informs us, that he designs to publish several Notes and Observations of his own upon the New Testament; and that he has been about that Work these many Years. In the mean time, he thinks fit to reprint some scarce and valuable Authors, (not to be found among the *Great Critics* †) who have writ upon that sacred Book, especially those who have illustrated it with Observations taken from *Greek* and *Latin* Writers. He has already given us a new Edition of *Colomesius's Observationes Sacrae* reprinted with his other Works; and now he presents the Publick with a new Impression of the Annotations of three other Authors, viz. *Ramirez de Prado*, *Alexander Morus*, and *Peter Possinus* (in French, *Possines*.)

I. *Ramirez de Prado* was a *Spanish* Civilian, Eminent for his Learning: His Merit procured him several considerable Employments. He published, among other Works, a Book entituled *Pentecontarchus, sive quinquaginta Militum Ductor*. That Book consists of fifty Chapters, wherein the Author explains and illustrates many Passages of Sacred and Profane Writers. It has been reprinted here from the *Amwerp* Edition, 1612, in 4to. *Ramirez de Prado* died in an old Age the 22d of *October* 1658. His *Pentecontarchus* was grown very scarce, and deserves to be read by those who love Critical and Philological Learning.

II. The Notes of *Alexander Morus* upon several Passages of the New Testament are more generally known than those of *Ramirez de Prado*. They have been reprinted here from the *Paris* Edition, 1668.

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† Dr. *Fabricius* is of Opinion that one might make a Second Collection, as large and perhaps no less valuable than that of the *Great Critics*.

Mr.

Mr. Morus was born at *Castres* in the Year 1616, and died at *Paris* in 1670. Dr. *Fabricius* observes, that Mr. *Bayle* in his *Dictionary*, and Mr. *Toland* in his *Life of Milton*, are not very favourable to Mr. *Morus*: He has a better Opinion of that Divine from his *Last Words* (written at *Paris* in 1670, and printed at *Geneva* in 1682).

III. *Possinus* published several ancient *Greek Writers*, never before printed: He also translated and illustrated others with Notes. In the Year 1673 he put out at *Rome* a *Catena Græcorum Patrum* upon St. *Mark's Gospel*, with a *Latin Translation* of his own. He inserted at the End of it a *Spicilegium Evangelicum*, consisting of several Observations upon Select Passages of the four Gospels. That *Catena* being very scarce, Dr. *Fabricius* has thought fit to reprint those Observations. He reckons Father *Possinus* among the most Learned Men of his Society. That Jesuit was born at *Narbonne*, and died at *Toulouse* in the Year 1686, at 77 Years of Age. Some of his Notes upon the Gospels will not be unacceptable to the Readers. I must observe, that there is at the End of those Annotations a *Greek Piece* of *Nicolaus Smyrneus* concerning the manner of calculating with the Fingers, *ἢτοι δακτυλικὴ μέτρος*. *Possinus* found that Piece in the Library of *Charles de Montchal* Archbishop of *Toulouse*: It is illustrated with Learned Notes by an Author unknown to that Jesuit.

To conclude this Article, I shall give a Specimen of Father *Possinus's* Annotations upon the four Gospels. He observes upon the Word *Gehenna*, that there is hardly any mention made in the Old Testament of an Everlasting Fire designed for the Punishment of wicked Men after this Life. There was only a dark Tradition about it; (says he,) and some obscure Passages in the Prophetical Books seem to look that way. Tho' we read, *Mat. XXV. 41*. That an Everlasting Fire was prepared for the Devil and his Angels; yet the Book of *Genesis*, wherein the Origin of the World is described *ex professo*, says nothing of that Fire, and is wholly silent about Hell. Which perhaps moved the *Rabbins* (a trifling sort of Men) to reckon that Ever-

lasting Fire among those things that were created before the World. The Jews had hardly any Notion of such a Fire, because they did not find it expressly mentioned in their Books. And therefore *non tamquam fore definitum tradendi res seculi futuri, sed excogitandum ignem aeterni rei novum nomen* \*; when the Time came (says he) that the Things relating to the future Age were to be more plainly delivered, there was a Necessity to find out a new Word for a thing which had been unknown till then. A Valley (continues the Author) in the Neighbourhood of Jerusalem, where Children were burnt in Honour of Moloch, afforded the Name which the Jews wanted to express Hell-fire. That Valley was called *Ge hinnom*, from whence comes the Word *Gehenna* frequently used in the Gospel.

## ARTICLE LV.

APOLOGIE pour les Grands Hommes  
soupçonnez de Magie. Par G. NAUDE  
Parisien. Dernière Edition où l'on a  
ajouté quelques Remarques. A Am-  
sterdam, chez Jean Frederic Bernard.  
MDCCXII.

That is,

*An APOLOGY for those great Men, who  
have been suspected of Magick. By*

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\* 'Tis plain that Father Possinus did not believe the Ancient Jews had any Notion of an Everlasting Fire. He expresses himself cautiously; but at last he tells us, that Fire was *res aeterna ignota*, a thing altogether unknown to the Ancient Jewish Church.

GABRIEL NAUDE. *A new Edition, to which some Remarks have been added.* Amsterdam. 1712. In 8vo. pagg. 470. Sold by J. Moetjens and M. C. Le Cene in the Strand.

IN the dark Ages of the Church, in those Ages that brought forth Transubstantiation, and other monstrous Doctrines, those who distinguished themselves by some Learning, were accounted Hereticks; and whoever had some Knowledge of Mathematicks and other uncommon Sciences, was suspected of Magick. Hence it is that we find in the Writers of those Times so many extravagant Stories concerning several Men of Learning. The Ancients were not spared: *Virgil*, for instance, was looked upon as a Magician of the first Class; and we are told that a *Roman* Curtezan penned up that Poet into a Chest, and then hung him up in the Middle of a Tower. Whereupon *Virgil*, in order to revenge himself, put out, by vertue of his Magical Art, all the Fires that was in *Rome*, and contrived the Matter so, that no Fire could be had, without fetching it from the secret Parts of the malicious Curtezan: that Fire could not be communicated; and therefore every body was obliged to visit that Woman.

Que dirons nous du bon homme Virgile,  
Que tu pendis si vray que l'Evangile,  
Dans ta corbeille jadis en ta fenestre,  
Donc tant marry fut qu'estoit possible estre.  
A lui qui estoit homme de grand honneur,  
Ne fis tu pas un très grand deshonneur?  
Helas si tu fait! car c'estoit dedans Rome,  
Que là perdu, demeura le pauvre homme,  
Par ta cautelle & ta deception,  
Un jour qu'on fit grosse procession,  
Parmi la ville, donc audit personnage  
Qui ne s'en rit, ne fut estimé sage \*.

\* Grarian du Pont, *Controverses du Sire F. main & Mauculais*, Toulouse 1534.

*Gabriel Naudé* confutes those Foutterits with as less Gravity than Learning. His Book is certainly worth reading: However it does not appear to me Curious enough to give a large Account of it; and therefore (for the sake of those who have not read that Work) I shall only set down the Names of those great Men, whom the Author undertakes to clear from Magick.

These great Men are, Zoroaster, Orpheus, Pythagoras, Numa Pompilius, Democritus, Empedocles, Apollonius, Socrates, Aristotle, Plotinus, Porphyry, Jamblichus, Chrysostom, Julius Caesar Scaliger, Cardan, Alchindus, Geber, Arcebius, Thebit, Anselmus Parmensis, Raymondus Lullius, Arnaldus Villanovanus, Petrus ab Apone, Paracelsus, Henry Cornelius Agrippa, Merlin, Savonarola, Nostradamus, Thomas Aquinas, Roger Bacon, Burgey, Michael Scotus, Joannes Picus, Trithemius, Robertus Lincolniensis, Albertus Magnus, Pope Sylvester II, Pope Gregory VII, Joseph, Solomon, the Wisemen who came from the East to Worship Jesus Christ, and Virgil.

## ARTICLE LVI.

G. G. L. OBSERVATIO, quod Rationes five proportiones non habeant locum circa quantitates nihilo minores; & de vero sensu Methodi infinitesimalis.

CUM † olim Parisiis Vir summus Antonius Arnaldus sua nova Geometriæ Elementa in ætrem communicaret, atque in iisdem admirari se testatus fuisset,

† Taken from the Acta Eruditorum.



quomodo posset esse  $1$  ad  $-\infty$ , ut  $-\infty$   $1$  ad  $1$ ; quæ res probari videtur ex eo, quod productum est idem sub extremis, quod sub mediis, cum utrobique procedat  $+1$ ; junctum dixi mihi videri, verò illas *rationes* non esse in quibus quantitas nihilo minor est antecedens vel consequens; cæsi in calculo hæc, ut alia *imaginarie*, tuto & utiliter adhibeantur. Et sane identitatis rationum verarum fundamentum est eorum similitudo, quæ facit, exempli causa, ut segmentis similibus diversorum circulorum assumis, sit ubique eadem ratio chordæ ad radii, seu ut chorda minoris se habeat ad radii minoris, ut chorda majoris ad radii majoris. Sed vero nulla plane apparet similitudo in supra dicta Analogia; si enim  $-\infty$   $1$  est minus nihilo, utique  $1$  ad  $-\infty$ , erit ratio majoris ad minus. Sed vero contra ratio  $-\infty$   $1$  ad  $1$  est ratio minoris ad majus. Quomodo ergo utrobique eadem ratio erit? Sed rationes istas esse imaginarias etiam alio certissimo argumento comprobabo, scilicet à Logarithmis. Nempe ratio cui nullus datur respondens Logarithmus, ratio vera non est. Porro posito unitatis Logarithmum esse  $0$ , rationis  $-\infty$   $1$  ad  $1$ , idem est Logarithmus qui ipsius  $-\infty$   $1$ . At ipsius  $-\infty$   $1$  non datur Logarithmus. Non enim est positivus, nam talis omnis est Logarithmus numeri positivi unitate majoris. Sed tamen etiam non est negativus; quia talis omnis est Logarithmus numeri positivi unitate minoris. Ergo Logarithmus ipsius  $-\infty$   $1$  cum nec positivus sit, nec negativus, superest ut sit non verus sed imaginarius. Itaque & ratio cui respondet, *non vera sed imaginaria* erit. Idem etiam sic probò: si daretur verus Logarithmus ipsius  $-\infty$   $1$ , seu rationis  $-\infty$   $1$  ad  $1$ , ejus Logarithmi dimidium foret Logarithmus ipsius Rad  $-\infty$   $1$ , sed Rad  $-\infty$   $1$  est quantitas imaginaria. Itaque daretur Logarithmus verus imaginariæ, quod est absurdum. Et proinde non nihil humani passus est insignis in paucis Geometra Johannes Wallisius, cum dixisset rationem  $1$  ad  $-\infty$   $1$  esse plus quam infinitam; & recte hoc (etsi aliis considerationibus) celeberrimus Varignonius rejicit. Interim nolui cum ipso negare  $-\infty$   $1$  esse quantitatem nihilo minorem; modo id sano sensu intelligatur. Tales enuntiationes sunt *toleranter veræ*, ut ego eum summo Viro Joachimo Jungio loqui soleo; Galli appellarent *passables*.

*bles.* Rigorem quidem non sustinent, habent tamen usum magnum in calculando & ad artem inveniendi universalesque conceptus valent. Talis fuit locutio Euclidis, cum Angulum Contactus dixit esse rectilineo quovis minorem; tales sunt etiam Geometrarum alia, in quibus est figuratum quodammodo & crypticum dicendi genus. Sunt tamen quidam, ut sic dicam, *tolerabilis* gradus. Porro ut nego, rationem, cujus terminus sit quantitas nihilo minor, esse realem; ita etiam nego, proprie dari numerum infinitum vel infinite parvum, lineamve infinitam, vel infinite parvam. Etsi Euclides saepe, sed sano sensu, de linea infinita loquatur. *Infinitum* continuum vel discretum, proprie nec unum, nec totum, nec quantum est; etsi analogia quadam pro tali & nobis adhibetur; ut verbo dicam, est modus loquendi. Cum scilicet plura adsint, quam ullo numero comprehendere possunt, numerum tamen illis rebus attribuitur analogice, quem infinitum appellamus. Itaque jam olim judicavi, cum infinite parvum esse errorem dicimus, intelligi dato quovis minorem, revera nullum. Et cum ordinarium & infinitum & infinites infinitum conferimus; perinde esse ac si conferremus ascendendo diametrum pulveris, diametrum terræ & diametrum orbis fixarum, aut sic quantumvis (per gradus) majora minoraque; eodemque sensu descendendo diametrum orbis fixarum, diametrum terræ & diametrum pulveris posse comparari ordinario, infinite parvo, & infinites infinite parvo; sed ita ut quodvis horum in suo genere, quantumvis minus ab aliis concipi posse intelligatur. Cum vero factum ad ultimum factum ipsum infinitum aut infinite parvum dicimus, commoditati expressionis seu brevilocutioni mentali inservimus, sed non nisi *toleranter* vera loquimur; quæ explicatione *rigidantur*. Atque hæc talis mensententia est de atois illis Hyperbolicis & Asymptoticis, quæ infinita infinitesque infinita esse dicuntur, id est, talia rigore loquendo vera non esse posse, tamen sane aliquo sensu tolerari. Atque hæc tum ad terminandas Virorum Clarissimorum Varignonii & Grandii controversias, tum ad præcavendos chimericos quosdam conceptus, tum denique ad evadendas oppositiones contra *methodum infinitesimalem*, prodesse possunt.

A R.

## ARTICLE LVII.

## FLORENCE.

**M**R. Salvini, Professor of the Greek Tongue, has published a hundred Academical Discourses upon many Subjects, that are both useful and entertaining.

*Discorsi Accademici di Anton. Maria Salvini, Gentiluomo Fiorentino, Lettore di Lettere Greche nello studio di Firenze, & Accademico della Crusca, sopra alcuni dubbi proposti nell'Accademia degli Arcadi. In Firenze. 1782 in 4to. pagg. 536.*

In the second Discourse, Mr. Salvini examines this Question; *Whether the Tuscan Language is more indebted to Dante, than to Petrarch.* He observes, in the first place, that when the Goths and other barbarous Nations invaded the Roman Empire, the Latin Language was transformed into a Jargon, that went by the Name of *Roman*. It was a gross Mixture of different Idioms, which in Process of time happened to be divided into three Languages, viz. *Spanish*, *French*, and *Italian*. Those Languages had quickly different Characters, according to the different Temper of those who spoke them. The *Spanish* appeared Lofty and Majestick; the *French*, Noble and Delicate; and the *Italian* kept a Medium. But those Languages had not for a long time the Perfection necessary for Composes. And therefore they were only used in the common Concerns of Life; and everything, designed for Posterity, was written in *Latin*. The first Books that came out in *Roman*, were fabulous, and contained the noble Deeds and the amorous Intrigues of Heroes. The People were wonderfully pleased with those Performances, though written in Prose; but they admired them much.

much more, when they appeared in Rhymes. 'Tis not unlikely, that the *Latin* Verses, called *Leonine*, occasioned this new way of versifying. *Provence, Sicily, and Italy*, produced a Multitude of Authors who writ Love-Songs. *Dantes* was the first who betook himself to a more serious Exercise. He made bold to represent the whole Universe in a single Poem, and immortalized his Name by that Glorious Undertaking. Mr. *Salvini* commends that Work, and the Songs and Sonnets of that Poet. He ascribes to him, a natural Sweetness and Majesty, a Propriety of Expression, and a Force, that could not be equalled by others. The *Italian* Tongue, which till then had only brought forth Songs, was enabled to express the Sublimest Parts of the Sciences. That Language is very much indebted to *Petrarch*; says the Author; But *Petrarch* discoursed only of his Amours; and they are the only Subject wherein he may serve as a Model. Besides, he only sung *Laura* for his Diversion: The *Italian* Tongue was not his chief Study; and he writ his best Books in *Latin*. His Disciple *Boccaccio* followed his Steps: He composed serious Books in *Latin*; and what he published in *Italian*, was only an Amusement. 'Tis observable that both of them had a better Success in their wanton Compositions, than in those by which they expected to acquire great Reputation: Their *Italian* Works have always been, and will always be preferred to the *Latin*. As for the *Italian* Tongue, *Dantes* was their Master; and there are many Beauties in their Writings, which they took from that great Man. At the End of this Discourse, Mr. *Salvini* positively affirms, that the *Tuscan* Language is more beholden to that Poet, who has nobly treated all sorts of Subjects, than to *Petrarch*, who was only taken up with his Amours.

In another Discourse, the Author undertakes to resolve this Question, *Whether the Italian Tongue is more indebted to its three Masters, than to Bembo, who brought it under Rules*. Those three Masters are *Dantes*, *Petrarch*, and *Boccaccio*. Mr. *Salvini* bestows the highest Eacommis upon them, as being the Founders of that Language; and at the same time he extols *Bembo*, and gives

gives him the Title of *Restorer*. Afterwards he affirms, that the *Italians* are more beholden to them than to *Bembo*. In Languages, as well as in all other Things, the main Point is so inuent. "We ought, says he, to esteem *Bembo*; but our Veneration is due to them. "They were the Parents of a beautiful Maid: *Bembo* was only her Foster-Father. Let us praise *Bembo* as a *Hero*; but let us respect them as the Gods of our Language.

## HELMSTAD.

WE read in *Genesis* XXIV. 23. *And Abraham said unto his eldest servant of his House, that ruled over all that he had, Put, I pray thee, thy hand under my thigh: and I will make thee swear by the Lord, &c.* Again, we read in the same Book, Chap. XLVII. v. 29. *And the time drew nigh that Israel must die; and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal truly and kindly with me; bury me not, I pray thee, in Egypt.*

It is the common Opinion of Interpreters, that the Ancient *Hebrews* put their Hand under the Thigh of a Man, when they made him a Promise upon Oath. Mr. *Von der Harde* denies it. Such a Custom appears to him unreasonable, and contrary to Modesty. He confutes the common Opinion, and shews that the ignorant *Jews* are the Authors of it. He believes the Ancients did not swear by the Thigh, but by the Hand or the Wrist, and undertakes to prove it from the proper Signification of the *Hebrew* Word. He also proves that it was a general Custom all over the World to swear by the Hand, and quotes some Passages out of *Homer* and *Eusebius*, to shew that the Ancients used to swear by the Wrist. Lastly, he confirms his Explication by the *Arabick* Translation, where God is represented swearing by his Hand and his strong Arm. The Dissertation of Mr. *Von der Harde* \* upon this Subject is entituled:

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\* Mr. *Von der Harde* is accounted the Author of the Dissertation upon *Samson's* Foxes, inserted in the first Volume.

*Hermannus Von der Hardt, Prof. Publ. et. Præf. Mariab. de Juramento per Dentis Campanam Conventus in Helmstadt. 'Tis a small Pamphlet in 4to.*

~~SCIENTIAE LINGUAE LATINAE~~

## ARTICLE LVIII.

DE ADORNANDA NOVA EDITIONE THE-  
SAURI LINGUÆ LATINÆ à ROB.  
STEPHANO CONCINNATI.

*A Learned Man \* well known in the Commonwealth of Learning by several valuable Performances, designs to publish a new Edition of Robert Stephens's Latin Dictionary with great Improvements. The following Piece is a Specimen of that Work, which he offers to the Publick, that they may judge of his Undertaking. The Readers will find in this Specimen an Account of the Imperfections of Robert Stephens's Dictionary, and some of those many Notes and Observations, with which this new Edition is to be adorned.*

I. **N**OMINA propria virorum, urbium, locorum, &c. (utpote ad cognitionem Linguae Latinae minime pertinentia, & in pluribus aliis Lexicis hodie obvia) in hac Edit. omittentur. Eorum autem loco alia haud pauciora, vel potius plura, Lexico Latini magis propria, addentur: quæ hisce signis [ ] & †, à reliquis distinguere licebit. Quod si tamen literarum Latinarum studiosi Nomina propria quoque quæ Rob. Steph. Lexico suo immiscuit, desideraverint; poterunt ea aliquando separato volumine edi; & quidem justâ accessione auctiora.

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\* Dr. Kuster.

2. Ci-

2. Citationibus Roberti Stephani, quæ vel certis Edit. accommodatæ sunt, vel ad libros tantum referuntur, capita quoque, vel versus, aliæve Sectiones minores addentur, ut ed facilius in quavis Editione reperiri possint.

3. Verba probæ Latinitatis, à Rob. Steph. omissa (quorum non exiguus est numerus) suis quæque locis addentur, præfixo hoc signo †.

4. Quæ in serie sua occurrent voces spurix, & ex vitiosis Edit. à Rob. Stephano haustæ, tali asterisco \* notabuntur. Adhæc, opera dabitur, ut quæcunque veterum scriptorum loca, corruptè ab eodem citata, ad meliores & accuratiores Edit. reformentur.

5. Significationes verborum, quas Rob. Stephanus, aliique Lexicographi, vel mutilæ, vel confusæ & præposterè fere exhibere solent, in hac Edit. non solum plenius & clarius tradentur, sed etiam justiore ordine disponentur. Ordo autem iste in Notis, quas contextui passim subiciemus, breviter proponetur: Idque ideo, necesse habeamus, totum Lexici Stephaniani contextum (quod immensi laboris foret) immutare, singulaque exempla, pro novo significationum ordine, transponere, & loco suo movere. Interdum tamen, ubi operæ pretium visum erit, novam prorsus verborum telam texemus, totamque exemplorum seriem nostrâ methodo ordinabimus: Eo scilicet modo, quo formavimus systema verbi *Cerna*, plurimumque aliorum; quibus præfigetur hoc signum ‡.

6. Toti præterea operi inspergentur varix observationes in Linguam Latinam, quibus tam dubiis & obscuris, pro visâ nostrâ parte lucem fornecari, quàm malè antea intellecta ad verum redigere conabimur.

## SPECIMEN OPERIS.

### I.

*De vocibus omissis. Ad num. 3.*

‡ **A**DAPTO, *are*, aptè adungere: Ex *ad* & *apso*. In Onomastico vetere Lat. Gr. exponitur *αεσαπσω*. Sueton. in Claud. c. 33. *Ita effedo alveoque adaptatis, ne*  
*lusus*

*lustris confunderentur. Idem in Othron. c. 12. Adaptatum capiti galericulum.*

## N O T.

Hoc verbum est ex omisſis Roberto Stephano. In Thesauſro Baſilii Fabri, à pluribus viris doctis interpolato, habetur quidem, ſed ſine auctoritate & teſtimonio veteris Scriptoris. In Lexico Taſchardi, hic ante aliquot annos in Belgio auctius edito, idem ſine auctoritate in medium adfertur, admonitio inſuper lectore, vocem hanc non eſſe Latinam. Sed quis peregrinitatis poſtulare audeat vocem, quæ auctorem & patronum habeat Suetonium?

‡ ADSPĪRAMEN, *inis*, neutr. ab *Adſpiro*. Valer. Flacc. lib. 6. v. 465. *Da. precor, artiſciſ blandæ adſpiramina forma*. Eſt vox omnibus Lexicis ignota.

‡ ÆSTIMATUS, *is*, ſubſtantiv. idem quod *Æſtimatio*. Non comparat in Lexicis. Plin. H. N. 11. 15. *in æſtimatu eſt [mel] è thymo*; i. e. in magno pretio habetur.

Not. Sic edidit Harduſinus; quam auctoritatem ſecutus, neſcio. Nam alia, quas inſpexi, Editt. habent, *aptiſſimum exiſtimatur è thymo*.

‡ ARBUSTUS, *a, um*, adjectiv. idem quod *Arbuſtivus*. Ab omnibus Lexicis abeſt. Plin. H. N. 10. 26. ſub princ. *Larium lacum, amoenum arbuſto agro*. Ubi *arbuſtus ager*, eſt, ager conſitus arboribus, ad uſum ſparitandarum viſium; ut rectè Harduſinus interpretatur. Sic, *Arbuſta vitis* (quàm alii *arbuſtivam* vocant) apud eundem Plin. lib. 17. c. 23.

‡ ARCIPŌTENS, *ensis*, epithetum Apollinis apud Valer. Flacc. lib. 5. v. 17. Vox nulli Lexicographorum antè notata.

‡ INSŌLESCO, *ere*, factum concipere. Saluſt. Bell. Cat. c. 6. in fin. *Per licentiam inſoleſcit animus humanus*. Tiro apud Gell. 7. 3. *Inſoleſcere ad immodicum modum*. Joſſin. 31. 8. 8. *Animi inſoleſcunt rebus ſecundis*. Tacit. 2. Ann. c. 75. *Magis inſoleſcente Plancina*. Idem 2. Hiſt. c. 7. *Rebus ſecundis etiam egregios duces inſoleſcere*. Gloſſ. Lat. Gr. *Inſoleſcere*,



ere, *μαρτυρῶ*, *ὑπομαρτυρῶ*. Item, *ἰσχυροῦμαι* & *ἐνδυναμίζομαι*. Ubi prima manus procul dubio scripserat, *ἐνδυναμίζω*, vel potius formā passivā, *ἐνδυναμίζομαι*, i. e. desuecio.

# NOT.

Quia non minatur, vocem tam elegantem, & bene Latinam, à Rob. Stephano omissem esse à In Thesaur. Rosii. Fabri (etiam novissima ejus Edit.) verbum hoc habetur quidem, sed sine ulla probati scriptoris testimonio. Nam Terentianus (qui illic, præter veteres Glossas, solus tantum citatur) non est fide dignus purioris Latinitatis sponsor.

† IMMORDEO, *ere*, (compositum ex *in*, & *mordeo*) i. e. fortiter mordere. Abest ab omnibus Lexicis Papin. Stat. 2. Theb. v. 628. *Immorsoque cadens obmurmavit hasta*. Ubi Scholia antiqua, quæ Barthius habuit: *Moriens dentibus immordet hastam, per adversum os infixam*. Et Glossa ibidem: *Immorſa, fortiter morſa*. Propert. 3. Eleg. 6. v. 21. *Immorſo aequales videntes mea vulnera collo*. Vulgò ibi *in morſo*: voce divisa. At viri poliffimi, Nic. Heins. in Castigat. Vellei. & Broekhuysius, rectè ibi legunt *immorſa*: voce composita. Quin & apud Horatium Serm. II. 4. v. 60. *Perna magis ac magis billis Flagitat immorſus refeci*; viz. Stomachus; ut ibi legendum præcipit, magnum literarum decus, RICHARDUS BENTLEIUS.

† INAGESCO, *inacui, inacessere, ex in, & accresco*: i. e. valde accresco. Præpositum enim *in* hic (vel in multis aliis compositis) non habet vim privandi, sed augendi. Verbum hoc, omisit Rob. Stephanus: Faber autem, vel potius ejus interpolatores, unius tantum Apulei auctoritate firmant. Atqui usus est, eo longe melior & vetustior Latinitatis auctor, Ovidius de Rem. Amor. v. 307. ubi vide omnino Nic. Heins.

† TABEFACIO, *ere*, tabe corrumpere, vel consumere. Elegans hæc vox apud Scriptores veteres, qui ea usi sunt, ab oscitantibus librariis fere mutata est in *labefacio*: unde non miror eam à Lexicis vulgatis abesse. Nam Faber in Thesaur. non ipsum verbum *Tabefacio*, sed tantum particip. *Tabefactus* adfert, & quidem

dem ex unico tantum loco Solint, qui non est idoneus Latinitatis auctor. Columell. lib. 6. c. 3. *Segregandi a sanis morbidī, ne quis interveniat, qui contagione ceteros labefaciat.* Sic enim ibi lego pro *labefaciat*. Nam mox sequitur: *Ne adventu suo etiam illis tabem adferat.* Idem ergo est, ac si dixisset, qui contagione ceteris tabem adferat. Senec. Nat. Quæst. 4. 9. *Qui vinetam et tubefactam vineam cultant, i. e. liquefactam.* Vulgo ibi legitur, *labefactam.* At Obsoletus recte emendat *tubefactam.* Sic, *tubefactis vineis*, dicit Solinus, cap. 8. Ex passim apud Scriptores, *tabes*, & *tabescere* de nive liquecente dicuntur.

## II.

*De vocibus spuris: Itemque locis corrapte citatis.*

Ad Num. 4.

\* **ARCHAICUS**, *a. um.* ἀρχαῖος, vox Græca, deducta à nomine ἀρχαῖος, i. e. priscus, antiquus. Hanc vocem non solum Robertus noster, sed etiam alii Lexicographi uno ore tribunt Horatio: apud quem nimirum l. Epist. 5. princ. secundum Edit. vulgatas legitur: *Si potes archaicis convivæ recumbete lectis.* Sed hanc lectionem merito explodit Richardus Benetius, in cultissimis ad illum poetam Notis: tum quia ἀρχαῖος (ipso monente) secundam habet productam (ut apud Aristoph. Nub. v. 819.) pariter ac *Achaicus*, *Trochaicus*, atque hujus formæ: tum etiam, quia omnes Codd. præci ibi legunt *Archiacis*; quod scilicet formatum est ab *Archia*; ut à *Phidia*, *Phidiacus*, &c. Archiam autem fuisse olim fabrum, qui lectos breves & humiles, à nomine ipsius *Archiacos* vocatos, facere solitus sit, veteres Schollastæ ad locum illum testantur.

\* **MATTA**, *a.* pro floreæ, vel tegere, Ovidio tribuitur, non solum à Roberto nostro, sed etiam aliis Lexicographis: Itemque Vossio de Vit. Sermon. lib. 7. ubi de verbis falsò suspectis agit. Nimirum apud poetam illum lib. 6. Fast. v. 680. vulgò sic legitur: *In plausiro sirpea matta fuit.* At verò Nic. Heins. ex MSS. ibi profert, *sirpea lata fuit*: rejecta voce *matta*; quam inferiori Latinitatis ævo rectè assignat. Quid autem fuerit *sirpea* (quod substantivè in dicto loco Ovidii accipitur) suo loco ex Varrone docebimus.

\* S E.

\* *SEMENTINUS*, *As*, immo, idem quod *Semv-*  
*magis*; & credendum est Roberto Stephano; Bassi. Fabri,  
 aliisque Lexicographis; qui Catonem, Ovidium, & Fu-  
 stam, vocia hujus auctores citant. At vero elegantissi-  
 mus Nic. Heinsius ad Ovid. 1. Fast. v. 688. docet,  
 non solum apud Ovidium, sed etiam alios Scriptores,  
 pro *sementinus* meliores Codd. MSS. habere *semmi-*  
*gus*: quam proinde lectionem merito praeferat alteri.

\* *CARPTUS*, *As*, substantiv. affertur quidem à  
 Roberto nostro, itemque Fabri, aliisque Lexicogra-  
 phis, ex Plin. H. N. 24. 10. sed ibi in iis, quas vidit,  
 Edit. (in quibus etiam est Editio Harduini) legitur,  
*trium digitorum captu*; non *carptu*. Ut proinde vox  
 illa Plinio immerito tribuatur. Neque alius, quod  
 sciam, ejus auctor existat.

In v. *Caeus*, Robertus noster *caas comas* ex Ovidio  
 ad Liviam interpretatur *confusas & incompas comas*.  
 At vero in loco illo Ovidii (vel quisquis est alius au-  
 ctoris) v. 98. pro *caas comas* (quod est librarium er-  
 ratum) Nic. Heins. auctoritate Codicis Medicei recte  
 edidit; *casas comas*.

In v. *Glandifer*, Robertus & Nizolius *glandiferas* *ma-*  
*giones* memorant ex Cic. 2. Philip. c. 39. decepti simi-  
 lum vitiosam ejus loci lectione. Nam pro *glandifera*  
 (vel, ut quidam libri ibi habent, *grandifera*) ex mello-  
 ribus Codd. MSS. rescribendum esse *grandi fenum*,  
 jamdudum docuerunt Lambinus, Gruterus, & Gu-  
 vius.

In v. *Articulatè*, Robertus & Nizolius phrasin hanc  
*articulatè salutem dicere*, proferunt ex Cic. ad Attic. 6.  
 5. in fin. Sed ibi pro *articulatè* Edit. accuratiores, &  
 ad fidem Codd. MSS. castigatæ, habent *Atticalat*; i. e.  
 filia parvula Attici.

*Arguere*, Robertus noster, itemque alii nonnulli  
 Lexicographi, pro prohibere, vel vetare, poni volent a-  
 pud Ovid. 15. Metam. v. 73. *Pythagoras animalium*  
*Arguis imponi*. Sed non observarunt locum illum  
 in mendo cubare, & pro *arguis* rescribendum esse *areuis*;  
 prout ibi Nic. Heins. ex Codd. MSS. edidit. Similiter  
*arguis* pro *areuis* ante Heinsium vitiosè legebatur. In  
 alio loco Ovidii 1. Pont. 6. v. 42. *Me quoque comantem*  
*gladio*

*gladio finire debet. Arguis, inquit, continendus modus.*  
 Ubi Nic. Holst. idem ex MSS. repetit: *arguis, i. e.*  
*prohibuit.* Idem mendum ex Papii. Quis. 2. Theb. 6.  
 630. auctoritate veterum membranarum festula Barthi-  
 no: quem vide ad illam locum.

## HI.

*De exemplis necessariis Lexico Roberti Stephani adden-  
 dis; itemque significationibus vocum rite distinguen-  
 dis, & ordinandis, apteque inter se collationandis.*

Ad Num. 2. 5, & 6.

[Ex Roberto Stephano.] **ABSOLVO** *absolvo, ab-*  
*solvi, absolutum, penult. prod: (ἀβόλω, ἀβόλως) ab-*  
*solvere.* Liberare. Multiplicem habet usum: sed max-  
 imè ad judicia refertur. Contrariam est *damnare*.  
 Absolvi omnibus sententis. Cic. 6. Verr. [at. 4.  
 Verr. c. 45.] *Servus ille innocens omnibus sententiis*  
*absolvitur.* [Curt. 7. 2. 8. *Amyntam, fratresque ejus in*  
*sententiâ absolvo.*]

Absolvere improbitatis. Cic. 3. Verr. [at. 1. Verr. c.  
 28.] *Non te absolutum esse improbitatis, sed illos damna-*  
*tos esse cadis.* Absolvi injuriarum, Auctor ad Herenn.  
 [lib. 2. c. 13.] *Absolvit majestatis,* Cic. pro Cluent. c. 41.  
 [Absolvi capitis, Corn. Nep. 1. 7. 6.] in hoc genere  
 loquendi subauditur aliquis ablativus; ut *crimine*; si-  
 cut & in verbis accusandi [et damitandi] cum jungun-  
 tur genitivo. [Ablativus autem *crimine* regitur a sub-  
 intellecta præpositione *a* vel *ab*, ut integra phrasis sit;  
*Absolvere aliquem à crimine cadit*; pro quo præcise  
 vulgò dicitur, *Absolvere aliquem cadis.* Vide Francisc.  
 Sancti, Minervam, lib. 4.]

Absolvere aliquem bello. Tacit. lib. 4. [Ann. c.  
 23. princ.] *Is demum annus Populum Romanum bello*  
*adversum Numidam Tatarinatem absolutus, id est,*  
*liberavit.* [Vide infra Not. n. 6.]

----- Aliquem suspitione regni. Liv. lib. 2. [per 8.  
 princ.] *Lata deinde legis, quæ Consilium regni, & consilium*  
*absolverent.* Id est, liberarent.

----- De prævaricatione. Cic. ad Q. Fr. 2. 16. *Drus-*  
*us de prævaricatione absolutus.* [Sed hæc constructio  
 cum ablativo & præposit. *de* non est verbo *Absolvo* pro-  
 pria, seu peculiaris, sed sere cum omnibus aliis com-  
 munis. Nam *de prævaricatione* præcise dictum est,  
 pro,

pro, de promeritatione ut munerem: quod idem est, ac si dicam, quod adinet ad pravaricationem. Et hoc quidem sensu perpositio de fere cuius alii verbo jungi potest.)

*Absolvere*, absolute, & sine casu criminis. Cic. Divinat. Verr. *Reus ut absolvasur, non peto.*

--- Quempiam alteri. Cic. 4. Verr. [al. 2. Verr. c. 8.] *Hunc hominem Veneri absolvis, sibi condemnas. Maluit videlicet homines pescare, quam Deas. Hoc est, quod ad Venerem adinet, absolvit.*

--- Se iudicio ab aliquo: Pro eo, quod est, ab ejus accusatione se liberare. Cic. pro Rosc. Com. [c. 12.] *Cur tam imperitè facit, ut non iudicio à Fannio se absolvas.* [Vide infra Not. num. 1, & 6.]

*Absolvere* copiose; Id est, multis sententiis. Cic. lib. 2. ad & Fr. *Senasorum copiose absolvit.*

*Absolvere* per metaphoram [à foro & iudiciis ductam.] Horat. 2. Sat. 3. v. 278. *An commata crimine mentis Absolves hominem.* [Vide Not. num. 3.]

*Absolvere*, perficere, & rei finem imponere: (ἄντλιν διαπορτίειν) ut, *Absolvere* librum, aut aliud opus. [Vide Not. num. 5.] Cic. 3. Offic. [c. 2.] *Us nemo pictor esset inventus, qui Coe Veneris eam partem, quam Apelles inchoatam reliquit, absolveret.*

[*Absolvere* & perficere. Cic. 4. de Fin. c. 13. *Quid est, quod ab ea absolvi & perfici debeat?*]

*Conficere* & *absolvere*. Cic. 13. ad Attic. [ep. 19.] *Dialogos confeci & absolvi.*

*Absolvere* & ad exitum perducere. Cic. 2. Fin. [c. 32.] *Nec enim absolvi vita beata sapientis, neque ad exitum perducere poteris.*

*Absolvere* bellum. Lucan. lib. 2. [v. 250. Phrasis hæc exponitur infra in Not. num. 3.]

--- Creditorem, aut quemvis alium, qui pecuniam petit. Terent. Adel. 2. 4. v. 13. *Ego ad forum ibo, ut hunc absolvam.* Ubi Donatus: *Id est, ut hunc reddito illi pretio dimittam.* Plaut. Epid. [5. 1. v. 25.] *Age, Age, absolvo me, atque argentum numera, ne comites morer.* [Vide Not. num. 4.]

*Absolvere* fidem, Tacit. [2. Hist. c. 60. ubi vide interpretes.]

*Absolvere* naveni, pro solvere, Plaut. Mil. Gl. [4. 7. v. 17. Sed accipitationes Editt. ibi habent *navim solvere*: quæ lectio etiam metri ratione defenditur.]

--- Pensum. Varro de R. R. lib. 2. c. 2. princ. Translatum à lanificio muliebri, in, quò singulis certum lane pondus in opus distribuebatur. Proverbiale est.

--- Pignus: pro laere pignus. Paulus 2. Sent. c. 8. *Creditor, si simpliciter sibi pignus depositum distrabere velit, ter ante denunciare debitori suo debet, ut pignus absolvat, ne à se distrahatur.*

--- Promissum: [id est, præstare promissum.] Varro de R. R. lib. 2. c. 11.

Orbem *absolvere*: id est, consumere, & perdere. Lucan. lib. 7. [v. antepenult.] *Quid totum premittis, quid totum absolvitis orbem?* [Verus loci hujus sensus, à quo aberravit Robertus, exponetur infra in Not. num. 3.]

*Absolvere*, finire. Sallust. *Namque uti paucis verum absolvam.* Plaut. Rud. [3. 2. v. 29.] *Uno verbo absolvam, laus est.*

*Absolvere* de re aliqua similiter pro finire. Sallust. B. Cat. [c. 4.] *Igitur de Catilinæ conjuratione, quam verissimè posero, paucis absolvam.* [Perinde ac si dixisset: quod ad Catilinæ conjurationem attinet, eam paucis absolvam. Sic supra, *Absolvi de præparatione*: ubi vide quæ diximus.]

*Absolvere*, pro dimittere. Plaut. Amphitr. [5. 1. v. 45.] *Quasq, absolutis hinc me exemplo, quando satis deluseris.* [Vide Not. n. 4.]

*Absolvere*, pro vitam adimere. Plaut. Capt. [3. 5. v. 73.] *Diu ego hunc cruciabo, non uno absolvam die.* Hoc est, non uno die vitam illi adimam, vel eum enecabo. [Vide Not. num. 4.]

[*Absolvere* ærumnas, pro defangi ærumnis, apud Plaut. Vide Not. num. 5.]

## NOTA.

[Significationes verbi *Absolvere*, quas Robertus, pro more solito, præposere & admodum confuse tradit, sic aptè disponi, & inter se connecti possunt.

I. Ab-

1. *Absolvere* proprie significat, aliquid ab aliquo solvere: cuius notiones exempla existant adhuc apud inferioris ætatis Scriptores: ut Apulei. Lib. 11. *Memoriam* 379. Ed. Delph. *Navis absoluta strophis anchoralibus, pelago rediit.* i. e. soluta à vinculis. Prudent. *Tigell. Hymn.* 10. v. 1418. *Anima absoluta vinculis, coram petis.* Et ad hanc significationem manifestò alludit Cic. pro Rosc. Corn. c. 12. *Ubi, absolvere se ab accusatore,* per translationem dixit, pro liberare se ab accusatore.

2. Ab hac significatione propria ad forum & iudicia transfertur: & rei, qui legum vinculis quasi solvuntur, & ab accusatione liberantur, *absoluti* dicuntur. Exempla habes supra.

3. Sed & extra iudicium & forum, per translationem scilicet translationis, *absolvere* ponitur, pro crimine, vel culpa solvere. Juvenal. 13. Sat. v. 3. *Primæst hac ultio, quod se iudice nemo nocens absolvitur.* Horat. 2. Sat. 3. v. 278. *An commota crimine mentis Absolvea hominem.* Martial. 11. 21. *Absolvit lepidos nimicium, Auguste, libellos:* id est, probas, vel non damnas. Idem 12. 52. v. 10. *Absolvit Phrygiæ vestra rapina Parin;* i. e. excusat: Vel etiam (sensu prægnante) facit ut rapina Paridis excusetur. Lucan. lib. 7. v. antep. *Quid totum premittis, quid totum absolvitis orbem:* i. e. O Superi, quid totum Orbem Romanum infamia sanguinis civilis, in eo effusi, premittis, vel eo nomine nocentem faciis; eundemque simul absolvitis (i. e. invidiâ levatis) dum nullam ejus partem sanguinis hujus expertem esse sinitis. Infamia enim criminis, vel facti, quod ad omnes pertinet, minus premit singulos. Lege ibi, & sequentia: quæ sensum hunc confirmant. Apud eundem lib. 2. v. 250. Cato dicitur, *civile absolvere bellum:* i. e. probare vel potius, invidiam & infamiam belli civilis levare apud alios; videntes scilicet ipsam Catonem, virum tam sanctum & innocentem, eo non abstinuisse.

4. Alio præterea sensu *absolvi* dicitur homo, quem negotio expedito & peracto à nobis dimittimus. Galli id vocant *depecher*: Britanni, *to dispatch*: Germani, *abfertigen*. Quocum enim nobis negotii aliquid intercedat, cum eo quasi copulati sumus vinculo aliquo: à

quo demum solvitur, negotio illo confecto & expedito. Exempla notionis hujus habes jam supra apud Robertum: Quibus addimus sequentia. Plaut. Pseud. 4. 7. v. 133. *Hodie ego peregrinos absolvam: cras agam cum civibus.* Idem Curc. 3. i. v. 84. *Sequere hac: te absolvam, quâ advenisti gratiâ.* Idem Mostell. 3. 2. v. 153. *Omnino, ut te absolvam, nullam pictam conspicio hic avam;* i. e. ut uno responso te dimittam: vel, ut uno responso tibi satisfaciam. Sic, *Absolvere creditorem*, est, creditori satisfacere, debitam pecuniam ei reddendo. Ulpian. Dig. 22. i. 37. *Si mutuatus sum pecuniam, ut creditorem tuum absolvam.* Ad hanc classem etiam referendum est illud Plautinum Captiv. 3. 5. v. 73. *Dixi ego hunc cruciabo, non uno absolvam die.* Id est, propriè, non uno die dimittam: quod est, si sensum spectes, non uno die enecabo.

5. Ob eandem rationem & negotium ipsum, vel opus, quod perficitur, seu consummatur, & ad finem perducitur *absolvi*: i. e. quasi dimitti, ne nobis amplius cum eo quicquam rei sit. Britanni id vocant, *to dispatch a Business, or a Work.* Exempla habes jam supra: quibus addimus sequentia. Cic. i. de Leg. c. 3. *Nec tam facile interrupta connecto, quàm absolvo instituta,* Sallust in Fragm. ex lib. i. Hist. Cato multa paucis absolvit. Liv. 2. 2. *Absolve beneficium tuum;* i. e. consumma beneficium tuum: addendo scilicet, si quid ei adhuc deest. Ad hanc classem etiam referenda est notio *defungendi*, quâ verbum hoc usurpatur apud Plaut. Amph. 1. 2. v. 26. *Uno ut labore absolvat ærumnas duas;* i. e. ut defungatur ærumnis duabus. Qui enim malo aliquo defungitur, id quasi à se dimittit, vel à se solvit.

6. Interdum simpliciter ponitur pro liberare: quoniam liberatio nihil aliud est, quàm solutio à malo. Sallust. in Fragm. ex lib. 3. Hist. *Non absolvit [hominem] curâ familiari tam parva res;* i. e. non liberat à cura. Pallad. in Mart. Tit. 12. *Tunc eligis absolutam tempestatibus. & impedimentis omnibus diem;* i. e. liberat à tempest. & imped. Duo alia hujus notionis exempla (alterum ex Tacito; alterum ex Cicerone) attulit jam supra Robertus noster.]



## Aliud Exemplum. Ex Ht. B.

Rob. Steph. BOLUS, i, priore brevi, (C6AΘ) Latine *jactum* significat.

*Bolus*, i, (B6AΘ) priore corr. *aleæ* quoque *jactum* significat; vel rete ipsum piscatorium, quod *fundam* vocamus. Plautus in *Rudente*, [2. 3. v. 30. *O Neptune lepide, salve! Nec te aleator ullus est sapientior. Profecto Nimis lepide jecisti bolum: perjurum perdidisti.* Verba sunt Trachalionis servi ad Neptunum, existimantis Ienonem naufragio periisse. *Perdere* autem, *perimere* & *evertere* interdum significat: unde *jocus* resultat. Aleatores enim & piscatores *bolum* jaciunt. *Perdidisti* igitur, Neptune, hominem perditissimum, id est Ienonem maxime perdendum. Propterea, Neptune, *aleam* pulchre jecisti, pulcherrimum *jactum* fecisti. Hæc ex Bud. in *Pande.*

*Bolus*, i, priore productâ, (C6AΘ) cujusque rei frustum significat.

*Bolus* è *faucibus* eripi dicitur, quoties commoditas aliqua, quæ jam propemodum tenebatur, præter expectationem subito præripitur. Terent. *Heaut.* 4. 2. [al. 1. v. 6.] *Crucior tantum bolum mihi creptum tant subito è faucibus.* Erasmi.

Hinc nostri Medici *bolum* appellarunt, unam pharmaci dosin, quod ceu uno frusto assumta sumatur.

*Bolus*, per metaphoram. Plaut. *Truc.* [4. 3. v. 70.] *Verum hoc ego te multabo b6lo: Sex talenta magna dedidemi pro istac inscitia.* Varro 3. de *R. R.* c. 2. *Sed ut ad hunc bolum pervenias, opus erit tibi aut epulum, aut triumphus alicujus.*

## NOTA.

[Non solum Robertus noster, sed etiam Vossius in *Etymolog.* itemque alii *Lexicographi*, & vulgus *Grammaticorum*, ex simplici voce *b6lus* duplicem faciunt, & pro diversa, quam fingunt, origine, diversam quoque significationem, & quantitatem ei tribuunt. Nam alterum quidem *b6lus* referunt ad Græcum C6AΘ, quod est à β6λλω, *jacio*, & priorem brevem habet: alterum verò ad C6AΘ, per ω, quod priorem habet productam & propriè *glebam* significat. Sed hac in re non parum à vero aberrarunt. Nam *b6lus* apud Latinos nihil commune

habet cum posteriore  $\epsilon\delta\alpha\theta$ , quod per  $\sigma$  scribitur: (hoc enim in priore syllaba productum: at Latine *holus* semper corripitur, ut inferius ostendetur) sed unice referendam est ad alterum illud  $\epsilon\delta\alpha\theta$ , quod priorem syllabam, ut diximus, habet correptam. Hinc uti  $\epsilon\delta\alpha\theta$  apud Græcos propriè *jactum* significat (usque quod est à  $\epsilon\delta\alpha\lambda\omega$ , *jacio*) ita & *bolus* apud Latinos. Nam progestu talorum, vel tesserarum accipitur apud Plaut. Cunc. 1. 2. v. 13. & Aufon. Professor. 1. v. 36. Pro jactu retis piscatorii apud Plaut. Rud. 1. 3. v. 30. quamvis ibi ancipiti verborum sensu, tam ad jactum retis, quam talorum referri possit. Comico de industria ambiguitatem istam affectante. Inspice ipsum locum.

2. Neque solum jactum retis piscatorii utraque lingua significat, sed etiam quod jactu talis retis capitur: quamvis Lexicographi Latini notionis hujus nullam faciant mentionem. Sueton. de Clar. Rhet. c. 1. *Adolescentes litus ingressi, piscatores trabentes rete adierunt, & pepigerunt bolum quanti emerent.* Et mox: *Tum emtores bolum factum aiunt; piscatores suum.*

3. Hinc ducta metaphora, *bolus* quodvis commodum, lucrum, seu prædam forstuitam significat. Terent. Heaut. 4. 1. (al. 2.) v. 6. *Crucior bolum tantum mihi esse ereptam tam subito è faucibus; i. e. prædam, ut Eugraphius rectè interpretatur.* Varro de R. R. lib. 3. c. 2. *Sed ut ad hunc bolum pervenias, opus erit tibi, &c.* i. e. ut hoc commodo, vel lucro insolito potiaris. Vulgò tamen *bolus* hoc sensu non solum à Lexicographis, sed etiam aliis viris doctissimis, ad Græcum  $\epsilon\delta\alpha\theta$ , quod per  $\sigma$  scribitur, refertur: sed quos vel syllabæ prioris quantitas erroris sui admonere poterat. Nam *bolus* in ipsis illis locis Plantinis, quæ pro hac notione citant, priorem necessariò habet brevem, quippe positum in fine versûs jambici, quem ex lege metrica, tam apud Latinos, quam Græcos, non nisi jam claudere solet. Sic in Pers. 4. 4. v. 166. *Dabit hæc tibi grandæ bolos, i. e. grandia commoda, vel emolumenta.* Et in Truc. 4. 3. v. 70. *Hoc ego te multabo bolo; i. e. tæx talentis ut versus sequens indicat.* Ireni in Poen. Proli. v. 104. *Quæ niam amore accipis, tangere hominem vult bolo; i. e. argento contingere.* Vide etiam Trucul. 1. 1. v. 16.

Aliud

Aliud Exemplum: cuius elaboratio tota nostra est.

Ex III. C.

Consilium erat subungere hō Systema verbi *Cernō*; novū, & (quid iudicamus) accuratā methodo à nobis constructum (in quo inter alia phrasin illam vexatissimam, *Cernere hereditatem*, clarè exposuimus) sed quantum id longius est, quàm totum hic inferi possit; aliud brevius ejus loco substituemus.

+ **CHLAMYS**, γὰρ, scilicet χλαμύς, ἡ δὲ vestis militaris & itineraria apud veteres Græcos, quæ formæ erat rotundæ, & tunica superinduebatur. Dicimus, apud Græcos: nam Romani *chlamydem* in vestitu suo (nisi forte scenico, & ludicrō, vel pompatico) nunquam habuerunt. Loquor autem de *chlamyde* propriè ita dicta. Nam (quod notandum) etiam *paludamenta* & *saga* Romana à Scriptoribus Græcis, qui res Romanas exponunt, χλαμύδες appellari solent; propter similem nimirum harum vestium usum. Uti enim *paludamentum* & *sagum* apud Romanos; ita *chlamys* apud Græcos erat vestis imperatoria & militaris. Hinc Dioni lib. 62. p. 687. χλαμύς dicitur; quod Plinius H. N. 33. 3. eandem rem narrans, *paludamentum* vocat. Sed & Scriptores Latini posteriorum temporum hæc confundunt, & *chlamydem* pro *paludamento*, vel *sago*, & lacerna ponere solent; quod eū Ferrarius de Re Vest. Part. 2. lib. 2. c. 1. 2. & seq. aliqui viri docti non satis observassent, confusè de *chlamyde* exposuerunt, neque expedire potuerunt, an *chlamydes* apud veteres Romanos in usū fuerint; nec ne; itemque an *chlamys* idem vestimentum fuerit, ac *paludamentum*, & *sagum*; an vero diversum. Sanè si distinxissent tempora, rem facile extricare potuissent. Aliud enim Scriptoribus Latinis antiquioribus significat *chlamys*; aliud recentioribus. Illi *chlamydem* nunquam referant ad vestitum Romanum; sed exoticum, & quidem Græcicum: recentiores verò nomine illo abusi sunt ad designanda jam antè dicta vestium Romanarum genera. Nonius cap. 14. n. 11. *Paludamentum est vestis, qua nunc CHLAMYS dicitur*. Bene addit *nunc*: quia scilicet antiquiores Latini nomen *chlamydis* eā notione non adhibuerunt.

Gloss. Lat. Gr. *Chlamyde*, *χλαμύς*, *Etymol.*  
*χλαμύς*, τὸ περιερίσσει καὶ κυκλοῖς ἱμάτιον, τὸ ἐν ταύτῃ  
*ὁλοῦσθαι τὸν σώματος*. *Chlamys*, *περικλυμένη*, *que*  
*uulgo SAGUM dicuntur*. *Vopisc.* in *Num.* *Caes.* *Num.*  
*frimat, quasi chlamyde* *Rom.* *suasus* *scribitur* *et* *Palu-*  
*damento*. *Jal. Capitol.* in *Gord.* *quas*. *21.* *Quotiens*  
*has quoties chlamydes habuerit*. *l. c.* *lacerant*; ut ibi  
*recte Salmastius*: quem vide etiam in *Spartan.* *Adrian.*  
*Caes.* & ad *Lamprid.* in *Alex.* *Sev.* *cap. 67.* *Quoties* *ut* *et*.  
*22.* Sed aliter, ut jam superius diximus, antiquioris  
*hoc vocabulo usi sunt*. *Cic.* pro *Rabir. Post.* *c. 10.* *Ad*  
*Scipionis, qui bellum in Asia gessit, non solum cum chla-*  
*myde, sed etiam cum crepidis, in capitolio statuem vide-*  
*re*. Ubi non minus *chlamys* ad habitum Græcorum re-  
*fertur, quam crepida*. Nam *Cicero* tanquam rem in-  
*solentem ibi notat, statuem L. Scipionis non togatam,*  
*vel paludatam, uti apud Romanos mos erat; sed, more*  
*Græcorum chlamydatam & crepidatam in Capitolio*  
*conspici; eoque exemplo tam illustri excusare conatus*  
*factum Rabirii Postumi, cui crimini dabatur, quod A-*  
*lexandriæ in Ægypto, more Græcorum, vestitus inces-*  
*sisset*. *Ferrarius* quidem de *Re Vest.* *Part. 2. lib. 2. c.*  
*3.* loci hujus sententiam alioquin detorquebat, contra;  
*sed frustra*. *Plant.* *Menæch.* *4. 2. v. 95.* *Pallium nec*  
*chlamydem do foras, nec pallium cuiquam utendum*. In  
*Græcia nimirum hæc dici singuntur*: unde & Græciani  
*vestitûs, in quo pallium vel præcipuè locum habet,*  
*mentionem facit*. *Idem* *Epid.* *3. 3. v. ult.* in *Comœ-*  
*dia itidem palliata*: *Hic quis est, quem huc advenientem*  
*conspicor, suam qui undantem chlamydem quassando fa-*  
*ciat*. Describit ibi inaccessum militis gloriosi. *Idem* *Hæd.*  
*2. 4. v. 45.* *Opus est chlamyde, & machære, & petasa.*  
*Ubi itidem personas Græcas rectè Græcanico habitu*  
*ornat*. Et quidem *chlamys* ibi est vestis itineraria, uti  
*& apud eundem* *Merc.* *5. 2. v. 71.*  
*3.* Ad habitum scenicum, seu ludicrum refertur apud  
*Horat.* *1. Epist.* *6. v. 40.* ubi Poëta ait: *Chlamydes*  
*Lucillas, ut aiunt, Si posset centum scenæ præbere, ro-*  
*gatus*. Sic & apud *Sueton.* in *Calig.* *c. 10.* in descripti-  
*one ornatus ludici, seu pompatici, chlamys memoratur*.  
*Per pontem, inquit, utro citraque compegit phalerato*  
*eduo, insignisque quæcisâ coronâ, & securi, & cetra, &*  
*gla-*

*gladio; aureisque chlamyde.* Vide *notandum* in *Notu*.

25. Præterea Poetæ Latini, ad imitationem Græcorum, Deos, Impetratores, & Heroes suis *chlamydibus* ornare solent. Ovid. 2. Metam. v. 793. de Mercurio *Chlamydeusque, ut pendens apertæ, Collocat.* Virg. *quæ* En. v. 581. *Stabat in agragis Arcturi filius armis, Pictæ ac chlamydeant.* Idem 8. En. v. 588. *Ipse agmine Phœlas in medio, chlamyde, & pictis conspectus in armis.* Idem 4. En. vi. 137. *Didoni venatuum exornæ chlamydem tribuit: licet cæteroqui chlamys esset vestis virilis.*

*These Observations are very Judicious, and written with great Perspicuity. A Latin Dictionary, containing the true Significations of each Word, disposed in a Methodical Order, can never be sufficiently esteemed. It appears from this Specimen, that the Author is perfectly qualified to publish such an useful Work; and all the Lovers of Learning will doubtless encourage and promote this Design.*

ARTICLE LIX.

DE DROIT de la NATURE & des GENS, ou Systeme general des principes les plus importants de la Morale, de la Jurisprudence, & de la Politique. Traduit du Latin de feu Mr. le Baron DE PUFENDORF par JEAN BARBEVRAE, Professeur en Droit & en Histoire à Lausanne. Avec des Notes du Traducteur; & une Preface qui sert d'introduction à tout l'Ouvrage. Seconde Edition, revue & augmentée considérablement.

Amsterdam, chez Pierre de Coup, 1712.

That is,

**The Law of NATURE and NATIONS, or a general System of the most important Principles of Morals, Jurisprudence, and Politicks, written originally in Latin by the Baron DE PUFENDORF, and translated into French by JOHN BARBEYRAC, Professor of Civil Law and History at Laufanne. With the Translator's Notes, and a preliminary Discourse. The Second Edition, revised and very much enlarged. Amsterdam. 1712. in 4to. Tome I. page 613. Tome II. page 506. Besides a long Preface, and a large Index. Sold by Paul Vaillant in the Strand.**

**T**HIS Excellent Work of the Baron de Pufendorf is so well known, especially since it has been translated into *English* and *French*, that it were needless to give an Account of it. I shall only observe wherein this second Edition of Mr. Barbeyrac's Translation differs from the first. He has considerably mended the Style, and wholly reformed it in a great many Places. "It can be no wonder (says he) that new Editions, especially of *French* Books, should want to be perfected in that respect. Our Language (laying aside the Excess of the *Purists*) is beset with Difficulties, and prodigiously nice: It will bear nothing, be it never so tolerable and intelligible, when it can be better expressed: It requires a Purity of Expression, and a Clearness of Thought, which can hardly be attained to at first by any one that goes about a long Work. But perhaps there is no Book, whose Style, though

" ne-

" never so elaborate, wants more to be mended and polished, than such a Translation as this. Not to say that the Matters treated of in this Work, being frequently difficult, can never be expressed too clearly; the Original is written in such a harsh Style, and the Author is sometimes so unaccurate, that nothing less than a second Labour, almost as painful as the first, could have rendered this Translation acceptable to the French Readers.

Mr. Barbeyrac has also corrected some few Places, wherein he had mistaken the Sense of the Author, either by his own Fault, or the Unaccuracy of the *Latin* Style; and in general he has altered all those Places, which might have a more easy turn, either in the Text, or in the Notes. Besides, he has been very careful to insert, both in the Notes and in the Margin, the Quotations of many Passages; so that most of them may easily be found.

The Translator has examined anew the Matters contained in this Work; which gave him occasion to make several Corrections and Additions in his Notes. Tho' this Edition be of the same Size and Character as the first, yet it contains about a hundred Pages more. There are in it six hundred Notes quite new, wherein the Translator examines several important Matters, and Quotations, treated of, or omitted by his Author.

I must observe, that Mr. Barbeyrac has only revised his Translation and his Notes as far as the Beginning of the sixth Book: He could not go on with that Revision, being obliged to leave *Berlin*, and to go to *Lausanne*, whither he was called by their Excellencies of the City and Republick of *Berne*, to be Professor of History and Civil Law. However, he tells us the whole Work will appear pretty uniform, if it be considered that the Style of the three last Books was better than that of the foregoing, because the farther he went into that Work, the more he found it easy to express the Sense of the Author in proper Terms. Besides, the Matters treated of in the five first Books, are more difficult than those of the three last, and wanted more to be revised.

Mr.

Mr. Barbeyrac infers from what has been said, that the first Edition of his Translation, if compared with the second, ought to be looked upon only as a mere Essay.

As for what concerns the Translator's Preface, he has made several Corrections, Additions, and Alterations in it. Besides, he has inserted a long Article, quite new, or a kind of Digression upon this Question, *Whether the Contempt of the Fathers reflects upon the Christian Religion?* Mr. Barbeyrac maintains the Negative; and it appears from this Part of his Preface, that he has no great Esteem for the Ancient Fathers. That Digression is particularly levelled at these Words of a Learned Protestant Layman, *That an excessive Contempt of the Fathers reflects upon the Christian Religion. If the Christian Religion* (continues that Author) *was not propagated by truly Pious and Learned Men, what Opinion can one have of it?*

Mr. Barbeyrac complains, that the Study of Morals is very much neglected. "The Reformation (says he) restored, in a great Measure, the Purity of the Doctrine and Manners. But did the Reformers themselves, and their Successors, constantly follow the Spirit of Christianity, and of the Reformation? Was not the dreadful Doctrine of Persecution on account of Religion expressly maintained in two Tracts, the one written by Calvin, and the other by Beza? Did not Calvin actually put his Principles into Practice?"

\* Mr. Barbeyrac quotes Calvin's Book entitled, *Fidelis Expositio errorum Michaelis Serveti, & brevis eorumdem refutatio, ubi docetur jure gladii coercendos esse hæreticos.*

† Mr. Barbeyrac quotes a Book of Beza entitled, *De Hæreticis à Magistratu puniendis.* And then he adds the following Words. "That the Friends of Justus Lipsius, in Answer to some Protestants who exclaimed against the Doctrine of that Learned Man concerning the Punishment of Hereticks, which he maintains in his *Politicks*, and in his *Treatise de una Religione*, had recourse to a Retortion, by alleging the Execution of Servetus, and a Passage of Beza, wherein he says in express Words, *That it is more absurd to pretend that Hereticks ought not to be punished.*"



“ *Etice against Servetus?* Nay, has it been possible hitherto to make many People confess, tho’ they have felt for a long time the dismal Effects of Persecution, that any Violence, any Vexation, great or small, direct or indirect, on account of Religion, is a perfect Tyranny? Have not some ascribed the Progress of Christianity to that sort of Conversion, and asserted that Paganism would have prevailed to this Day, and that the greatest Part of Europe would be Heathenish still, if Constantine, and his Successors, had not used their Authority to suppress Heathenism? Have not some \* Men revived the pernicious Maxim of St. Austin, viz. that those who do not believe in Christ, cannot be looked upon as lawful Possessors of the things of this World? If we consider how few Moral Books we have, especially in our Language, if compared with the vast Number of Controversial Works to be found in Libraries, and in the Shops of Booksellers, we may easily conclude from it, that the Study of Morals is very much neglected. Publick Discourses do not appear very instructive in that respect, and, if any one should doubt of it, he may be fully convinced by the following Testimonies”. Mr. Barbeyrac quotes, in the first place, a Passage of Mr. La Placette, Minister of the French Church at Copenhagen, in his *Treatise concerning Restitution*, where he brings in some Persons, who having undone themselves by neglecting that important Duty, will complain of their Preachers, at the Day of Judgment, in the following Words: “ We had no Occasion for so many vain Speculations, frivolous Enquiries, abstruse

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“ ed, than to assert that no Punishment ought to be inflicted upon such religious Men and Parricides; since Hereticks are infinitely more wicked than those profligate Wretches. See Lipsius’s *Life* written by Julius Miræus in the 1st Volume of the Works of that Critick, pag. 16. Edit. Vissl.

+ *Droits des deux Souverains*, &c. pag. 186.

\* Vid. P. Molin. *Animæ Arminianismi* Cap. XXXII. dist. 18. *Marcov. Dissin.* Cap. XLI. Sect. 18. *Theol. Quest. Loc. XXV. Quest. 19. Beronius* Soc.

Questions, and insignificant Disputes about things, which did not concern us, and yet made the principal Subject of your Sermons. We don't find that any body is damned for not knowing a thousand things, which you have taught us with great Nicety and Exactness. But we are deprived of Salvation for having neglected a Duty, about which you have been altogether silent. You suffered us to come to the Holy Table, without acquainting us, that we could not do it worthily, unless we restored what we had unlawfully gotten. You preached to us God's Mercy. You exhorted us to implore it, and to trust in it, without telling us that no one can obtain it, who continues to live in Injustice, as he does, when he refuses to restore what he has acquired by unlawful Means. In a word, you took no Care to teach us those great Truths at a time when we wanted to know them: But now we are inexcusable, and convinced that we justly deserve the Punishment inflicted upon us.

Mr. *Ostervald*, Minister of *Neuchâtel*, is the second Author quoted by Mr. *Barbeyrac*. That Excellent Divine tells us in his Treatise concerning the Causes of Corruption, &c. that there is a great Ignorance about the Duties of Christianity, and that some of them are hardly known to the greatest part of Christians. He instances upon the Duty of *Restitution*, and says that Mr. *La Placette* having published a Treatise upon that Subject, it was looked upon as a singular Book: The Matter appeared New and Curious; and some called the Doctrine, treated of by that Author, a new and severe Doctrine. The same Author makes the following Observations. Some (says he) pretend that so much Stress should not be laid upon Morality; that some Allowance ought to be made to Human Nature; and at the same time they very much insist upon the Doctrinal Part, and even upon many Doctrines, that are not very important. Some go so far as to say that it is a dangerous thing to insist so much upon Morality; and that the doing of it is a Character of Heresy. Nay, some Divines have been so bold as to publish some Books, wherein they seem to disparage good Works. Can any one

one wonder that the People, committed to the Care of such Teachers, should neglect Practical Duties? Those, whose Office it is to teach Religion, are divided about vain and needless Questions; and whilst a Pastor makes it his main Business to confute, either in his Study, or in the Pulpit, an Adversary whom he never saw, or an Error unknown to his Flock, his Hearers entertain dangerous Opinions about Morality, and continue in an ill Course of Life.

Our Author maintains, that the two Divines just now quoted, are unexceptionable Witnesses in the present Case; and then he goes on thus. "I wish I could say that those, who have been so justly censured, begin to open their Eyes, and to take another course. But I am afraid most of them believe still, contrary to the Design of their Ministry, that a great Zeal for Speculative Doctrines, (which may easily be learned, and are frequently maintained out of private Ends,) will dispense them from seriously pursuing the Study of Morals, which requires a profound Meditation, and more Knowledge than what Common-Places can afford. One would think they should at least forbear molesting those, who endeavour to perform what they themselves should do. But their Predecessors shewed them the way, and they are resolved to tread in their Steps. And indeed, who was it that introduced a Methodical Study of the Law of Nature, and undertook to publish a System of that vast and most useful Science? Was it a Clergyman, a Divine by Profession? No, it was the Illustrious *Grotius*, whose Memory will always be dear upon that account to all the sincere Lovers of Truth and Virtue, had he not acquired an Immortal Glory by many other Excellent Works. And yet when his admirable Treatise *De Jure Belli & Pacis* came out, the Clergy, instead of thanking the Author for it, rose up against him: That Book was not only condemned in the \* *Index Expurgatorius* (which can be no wonder,) but also cried down by

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\* In 1627. See Boeclerus's Preface. to *Grotius*.

"Several

“ several Divines. The Work of the Baron de Puf-  
 “ fendorf, which I have translated, met with the same  
 “ Opposition. The Jesuits † of Vienna got it prohi-  
 “ bited; and many Protestant Divines of Sweden and  
 “ Germany wished it might have had the same Fate a-  
 “ mong them”.

Mr. Barbeyrat adds, that Morals being thus negle-  
 cted, and, as it were, banished by the Publick Mini-  
 sters of Religion, took Sanctuary among those Lay-  
 men who profess'd Learning. This Translation being  
 chiefly designed for those, who understand *French* better  
 than any other Language, the Author desires the Rea-  
 ders to take notice, that his Complaints do not concern  
 the *English, Dutch, &c.*



## A R T I C L E   L X.

JO. ALBERTI FABRICII, SS. Theol.  
 D. & Prof. Publ. BIBLIOTHECÆ  
 GRÆCÆ Liber V. de Scriptoribus  
 Græcis Christianis, aliisque qui vixere  
 à Constantini M. ætate ad captam A.C.  
 Mccccliii. à Turcis Constantinopolin.  
 Accedunt LEONIS ALLATII Diatri-  
 bæ de NILIS & PSELLIS eorumque  
 scriptis, & de LIBRIS ECCLESIASTI-  
 CIS Græcorum, notis ac supplementis  
 auctæ, atque MICH. PSELLI de om-  
 nivaria Doctrina Quæstiones Cxciii. ad  
 Mich. Ducam Imperatorem, nunc pri-

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† See an Historical Account of these Quarrels in the *Eris Scandica* printed at Francfort in 1662.

man editas ex Apographe Lindenbro-  
giano, quod exstat Hamburgi in Bibl.  
Johannica. Hamburgi, Sumtu Christi-  
ani Liebezeit. Anno MDCCXII.

That is,

THE *fifth Book of the BIBLIOTHEQUE*  
of GREEK WRITERS, containing an  
Account of those Christian Authors  
and others, who lived from the Reign  
of Constantine the Great, to the taking  
of Constantinople by the Turks in the  
Year 1453. By JOHN ALBERT FA-  
BRICIUS, D. D. To which are added,  
First, the Tracts of LEO ALLATIUS  
concerning those Writers, who went by  
the Names, of NILUS and PSELLUS:  
Secondly, Two Dissertations of the same  
Author, concerning the ECCLESIASTI-  
CAL BOOKS of the Greeks; the whole  
enlarged with Notes and Supplements.  
Thirdly, CXCVIII Questions of MICHAEL  
PSELLUS upon several Subjects, in-  
scribed to the Emperor Michael Ducas,  
and never before published; printed  
from the Copy of Lindenbrog lodged in  
St. John's Library at Hamburg. Ham-  
burg, 1712. in 4to. page. 338. III. 186.  
250. Sold by Paul Vaillant in the  
Strand.

SO many Authors have already given an Account  
of the Ancient Ecclesiastical Writers, that this Part  
VOL. V. Y of

of Dr. *Fabricius's* *Bibliothèque* might appear needless to several Readers. That learned Man being sensible of it, alleges two Reasons, which are more than sufficient to justify his Performance: 1. That since he has undertaken to publish an History of the *Greek* Writers, he could not leave out the Ecclesiastical Authors without rendring his Work lame and imperfect. 2. That this Part of his History contains many things omitted by others, or more carefully treated of, as it will appear especially from the next Volume, that will run upon the same Matter. The vast Learning of the Author is so generally known, that whenever he treats a Subject, which has been handled by others, every body must needs think it will come out with great Improvements.

I. This Volume contains an Account of the Ecclesiastical Writers of the three First Centuries, and of St. *Athanasius* and St. *Ephrem*, who lived in the Fourth. 1. Dr. *Fabricius* mentions the *Codex Apocryphus Novi Testamenti*, published by him some Years ago. That Collection met with a good Reception from the Publick, and was bought by all the Curious in England, and in other Countries. In the next place, the Author takes Notice of two other Collections, viz. that of the Apostolical Fathers by *Cotelerius*, and Dr. *Grabe's* *Spicilegium Patrum & Hæreticorum primi & secundi Seculi*. 2. He proceeds to the Epistle, and the Acts of St. *Barnabas*. 3. He treats of the Works falsely ascribed to *Dionysius the Areopagite*. 4. The next Article concerns the *Pastor of Hermas*. Dr. *Fabricius* has inserted several Testimonies concerning that Book, which have been omitted by *Cotelerius* and Dr. *Grabe*. When Father *de Montfaucon* published his excellent Edition of St. *Athanasius*, he printed in the third Volume a Piece entitled *Doctrina \* ad Antiochum*, falsely ascribed to that Father: That Work was unknown to *Cotelerius*. There are in it many *Greek* Fragments

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\* That Work was printed from a Manuscript in the Library of M. Colbert.

of *Hermas's Pastor*. Dr. *Fabricius* has thought fit to insert them in this Volume, with the Ancient *Latin* Translation; Those Fragments will be very acceptable to the Lovers of Ecclesiastical Antiquity. 5. Our Author mentions the Writings of St. *Clement*, St. *Ignatius*, and St. *Polycarp*. He informs us, that Mr. *George Claudius*, a *Dane*, is preparing for the Press a new Edition of St. *Ignatius's* Epistles, with a Dissertation entitled *De Ignatiis*. Mr. *Claudius* undertakes to prove, that those Epistles of St. *Ignatius*, which are accounted Genuine, have been interpolated in a great many places; and he maintains that there is nothing Genuine in them, but what is to be found without any Alteration in all the Manuscripts. To that end, he has carefully collated not only the Manuscripts of *Florence* and *Augsburg*, but also the Translations and Quotations. He rejects every thing else, and will get it printed in a smaller Character. His Dissertation *De Ignatiis* will contain some Pieces never before published, especially of *Ignatius Diaconus*: Those Pieces are taken from the King of *France's* Library, and translated into *Latin*. 6. The next Ecclesiastical Writers mentioned by Dr. *Fabricius*, are: *Justin Martyr*, St. *Irenaeus*, *Tatian*, *Athenagoras*, *Theophilus Antiochenus*, *Hermias*, *Clement Alexandrinus*, and *Melito*. The Author makes some few Observations upon the first Apology of *Justin Martyr*. A Passage of St. *Irenaeus* gives him occasion to discourse of those Imprecations, which the Ancients used to insert in their Books, in order to prevent their being corrupted by Transcribers. I shall speak of it at the End of this Extract. The Readers will find, in the Article relating to *Clement Alexandrinus*, a *Latin* Translation, never before printed, of a *Greek* Piece to be found among the Works of that Father with this Title: *Ἐκ τοῦ Θεοδοῦτου καὶ τῆς ἀνδριολικῆς καλλιπάρης διδασκαλίας καὶ τοῦ Οὐαλερίου χρίστου ὁπτομαί \**. That Translation was made by Fa-

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\* Those Extracts of Theodotus, &c. have been translated into the German Language, by two several Authors, and printed at Leipzick in 1700, and at Ulm in 1701.

ther *Combesis*; but he was afraid of publishing it, because those *Extracts* contain some Heretical Doctrines. It has been transcribed from Father *Combesis*'s Original lodged in the Library of the *Dominicans* at *Paris*, and it is attended with several Notes of the Translator. 7. Dr. *Fabricius* proceeds to *Papias*, and other Writers of the Second Century, whose Writings are lost. 8. In the next place, he mentions the Works of the Hereticks of the same Century. 9. The next Authors of which he gives an Account, are *Hippolytus*, *Origen*, *Gregorius Thaumaturgus*, and *Methodius*. 10. Afterwards he takes Notice of *Archelaus*, and his Dispute with *Manes*. 11. He mentions the Writers of the third Century, whose Works are not extant; and then gives an Account of the Writings of those Hereticks who lived in the same Age. The Readers will find in this Article some *Greek* Fragments of *Manes*'s Epistles. Those Fragments have been transcribed from a Manuscript belonging to the College of *Lewis the Great* at *Paris*: They were sent to the late Dr. *Grabe* by Father *le Quien*; and have been communicated to Dr. *Fabricius* by M. *Winckler*, Professor of the Oriental Languages at *Hamburg*. 12. St. *Athanasius* and St. *Ephrem* are the only Ecclesiastical Writers of the IVth Century mentioned in this Volume. In the next, the Author will give an Account of those who lived in that and the following Ages.

II. *Leo Allatius* published two Dissertations concerning those *Greek* Writers, who went by the Name of *Nilus* and *Pfellus*, (*De Nilis & Psellis*.) Those Dissertations were grown scarce, and have been reprinted here with several Notes and Supplements of Dr. *Fabricius*.

III. The next Work inserted in this Volume, was never before printed. It is the *Διδασκαλία πανσόφου* of *Michael Psellus*, consisting of CXCIII Questions and Answers inscribed to the Emperor *Michael Ducas*. They are attended with a *Latin* Translation of Dr. *Fabricius*. Most of those Questions run upon Theological and Philosophical Subjects. The Readers may judge of them by this *Specimen*. In Answer to this Query,



Query, *Whether there are more Angels than Men?* the Author maintains the Negative, and proves it thus. All Numbers, (*says he*) as they are nearer an Unit; are lesser than those that are farther from it. Two, for Instance, Three, or Four, are lesser than Twenty and Thirty. In like manner, those Beings that are nearer the one God, are not so many as those that are farther from him. But Angels, Archangels, and Powers are nearer God, than Men; therefore the Number of Men exceeds that of Angels.

IV. Dr. *Fabricius* has reprinted, from the *Paris* Edition 1644, Two Dissertations of *Leo Allatius* concerning the Ecclesiastical Books of the Greeks. *De Libris Ecclesiasticis Græcorum Dissertationes duæ, quarum una Divinorum Officiorum potiores usitatioresque libri percontantur: altera Triodiam, Pentecostarum & Paracletice examinantur.* The Editor has added to those Dissertations several Notes, a Supplement, and an Index.

I have informed the Readers in one of my foregoing Papers, that the Author of this *Bibliothèque* designs to publish several Notes and Observations of his own upon the New Testament. He gives us a Specimen of that Work in this Volume, wherein he has inserted his Observations upon these Words of the Apocalypse XXII. 18, 19. *If any Man shall add unto these things, God shall add unto him the Plagues that are written in this Book: And if any Man shall take away from the Words of the Book of this Prophecy, God shall take away his part out of the Book of Life, and out of the Holy City, and from the things which are written in this Book.* Dr. *Fabricius* observes, in the first place, that when St. *John* said, *God shall add unto him the Plagues that are written in this Book*, he had in his thoughts these Words of *Deuteronomy* XXIX. 20. *All the Curses, that are written in this Book, shall lie upon him.* In like manner what follows in St. *John*, *God shall take away his part out of the Book of Life, and out of the Holy City, and from the things which are written in this Book*, agrees with what we read in the

same Chapter of Deuteronomy, and the Lord shall blot out his Name from under Heaven, and separate him unto Evil, out of all the Tribes of Israel, according to all the Curses of the Covenant, that are writtan in this Book of the Law.

Secondly, the Author observes, that the like Impressions were formerly inserted in Books, not only by the Jews and Christians, but also by the Greeks and Romans, tho' Alexander Mornus \* and Dr. Hody † deny it. Dr. Fabricius gives several Instances of it. I shall only set down two or three. The Learned Dr. Hickes found these Words in an Anglo-Saxon Manuscript, *Hunc Christus excuset qui hoc oblitteraverit. Rufinus* prefixed the following Lines to his Translation of Origen's Books: *Ἰναὶ ἀρχῶν: Illud sane omnem qui hos libros vel descripsit vel lecturus, in conspectu Dei Patris & Filii & Spiritus Sancti contestor atque convenio per futuri regni fidem, per resurrectionis ex mortuis sacramentum, per illam qui preparatus est Diabolo & angelis ejus aeternum ignem, sic non illum locum aeterna hereditate possideat, ubi est fletus & stridor dentium, & ubi ignis eorum non moritur, ne addat aliquid huic scripturae, nec auferat, nec inserat, nec immutet, sed conferat cum exemplaribus unde conscripserat, & commendat ad litteram & distinguat, & in commendatum vel indistinctum codicem non habeat, ne sensuum difficultas, si distinctus codex non sit, majores obscuritates legentibus generet.* St. Irenaeus writ down the following Adjuration at the End of his Book, *De Ogdoad*, as it appears from Eusebius *H. E. Lib. V. cap. 20.* *I adjure thee, who shalt transcribe this Book, by our Lord Jesus Christ, and his glorious Appearance, in which he will come to judge the quick and the dead, to compare the Copy with the Original, and to correct it carefully. Thou shalt also transcribe and insert this Adjuration.*

I shall occasionally set down along Passages of Gregorius Turonensis, as I find it at the End of his *Historia Franco-*

\* Pag. 148. Cause Dei.

† In the XVIth Chapter of his Book against the History of Arians.

rum: That Passage appears to me very remarkable.  
 "Decem Libros Historiarum, (*says that Bishop*) septem Miraculorum, unum de Vitis Patrum scripsi.  
 "In Psalterii tractatum librum unum commentatus sum. De Curibus etiam Ecclesiasticis unum librum condidi. Quos libros licet stilo rusticiori scripserim, tamen conjuncto omnes Sacerdotes Domini, qui post me humilem Ecclesiam Turonicam sunt restituri, per adventum Domini Nostri Jesu Christi, ac terribilem reis omnibus judicii diem, si nunquam confusi de ipso judicio discedentes cum Diabolo condemnandi essis, ut nunquam Libros hos abolere faciatis, aut rescribi quasi quoddam legentes, & quasi quoddam prætermittentes: Sed ita omnia vobiscum integra inlibataque permaneant, sicut à nobis relicta sunt.  
 "Quod si te, Sacerdos Dei, quicumque es, Martianus noster septem disciplinis erudit, id est, si te in Grammaticis docuit legere, in Dialecticis altercationum propositiones advertere, in Rhetoricis genera metrorum agnoscere, in Geometricis terrarum linearumque mensuras colligere, in Astrologicis cursus siderum contemplari, in Arithmeticis numerorum partes colligere, in Harmoniis sonorum modulationes suavius accentuum carminibus concrepare: si in his omnibus ita fueris exercitatus, ut tibi stilius non sit rusticus, nec sic quoque deprecor, ut avellas quæ scripsi. Sed si tibi in his quiddam placuerit, salvo opere nostro te scribere versu non abnuo.

I have somewhat enlarged upon this Head for the sake of those, who know not that such Admonitions were frequently inserted in the Works of the Ancients. It appears from the Passages above-quoted, that the Copists took a great deal of Liberty in transcribing Manuscripts; and it is to be feared many of those Books that went through their hands, have been more corrupted, interpolated, and falsified than we are aware of.



## A R T I C L E    L X I.

**S**YSTE<sup>M</sup>E de Reflexions, qui peuvent contribuer à la Netteté & l'Étendue de nos Connoissances: ou nouvel Essay de LOGIQUE, Par J. P. DE CROUSAZ, Professeur en Philosophie & en Mathématique dans l'Académie de Lausanne. A Amsterdam, chez François l'Honoré. MDCCXII.

That is,

*A SYSTEM of Reflections, which may contribute to the Clearness and Extent of our Knowledge: Or, A New LOGICK. By J. P. DE CROUSAZ, Professor of Philosophy and Mathematicks in the Academy of Lausanne. Amsterdam. 1712. in 8vo. pagg. 376. and 291. Sold by Paul Vaillant in the Strand.*

**M**R. de Crousaz has dedicated his *Logick* to the General Synod held at *Lausanne* the 13<sup>th</sup> of last April, 1712. That Assembly was the First General Synod of that part of the Canton of *Berne*, call'd *Le Pays de Vaud*. The Author tells them, among other things: " You know better than I do, *Gentlemen, and most*  
 " *Honoured Fathers*, that the History of Ecclesiastical  
 " Assemblies does not appear very Edifying; which is  
 " a very unlucky thing. Every body is apt to read  
 " that History with great Respect; but the reading of  
 " it

“ it is quickly attended with Indignation. It affords  
 “ nothing but Quarrels, Disputes about Words, Con-  
 “ tentions arising from Ignorance, and supported by  
 “ Passion under pretence of Zeal. *Anathema's* take  
 “ the place of Charity and Christian Forbearance; A-  
 “ nimosities encrease together with Schisms; and the  
 “ Scandal occasioned by the Dissentions of Teach-  
 “ ers fills the Minds of People with Scruples and  
 “ Doubts, insomuch that by degrees they lose all Sense  
 “ of Religion. Such have frequently been the Fruits  
 “ of those Venerable Assemblies held in the Name of  
 “ Jesus. But your Synod, *Gentlemen, and most Ho-*  
 “ *noured Fathers*, is altogether free from Discord;  
 “ You do not mind any worldly Interest. You are  
 “ full of the Spirit of Christianity; and the Salvation  
 “ of your Flocks is your greatest Concern, &c.

This new Logick contains many excellent Rules and Precepts not to be found in any other Work of that nature. Mr. *de Cronsaz* observes a very Methodical Order; and his Performance will be of great Use to those who desire to learn the Art of Reasoning.

## ARTICLE LXII.

### HELMSTAD.

MR. *Eccard*, Professor of this University, is about a considerable Work, entitled, *De Originibus Linguae Germanicae*. He has lately publish'd a *Catechismus Theoticus seculi IX. medio conscriptus*, to which he has added a Preface, wherein he treats *de Catechizatione medio aeo usitata*. The same Author is also writing the History of the German Poets till the Time of *Opitz*, who lived in the last Century.

UDINE.

## V D I N E.

**T**HE Patriarch of *Aquileia* has founded in this City a noble Library for the Use of his Diocese. His Uncle, who was his Predecessor in the Patriarchate, and his Brother, Bishop of *Brescia*, (both of them Cardinals) left him a considerable Number of Books. But because they were not sufficient for the Library which he designed to set up; he has already spent above twenty two thousand Ducats for that Purpose: Besides, he is daily collecting other Books out of *Italy* and other Countries. M. *Nicolas Madrisio*, one of the most learned Gentlemen of this Diocese, has published an eloquent Oration upon that Subject. He took for his Text these Words in the second Book of *Maccabees*: *Construens Bibliothecam congregavit de regione libros.* The Author bestows upon our Illustrious Patriarch the Praises which he justly deserves.

## V E N I C E.

**M.** *Chericato* of *Padua* has put out a Book, wherein he examines two important Questions.

*Quaestio de nova specie Cambii Maritimi de recensio proposita, &c. Accedit etiam Decisio, qua cavetur, ne Concubinarium asserens se Concubinam non amplius tangere, & in occasione proxima peccati existens, ad Pœnitentie & Eucharistie Sacramenta admittatur, &c.*

## T O U L O U S E.

**T**HE Judicious Author \* of the *Annals of Toulouse* went no farther than the Year 1610. Had he lived † many Years longer, he would not have carried on that Work to the End of the XVIIth Century, though he wanted none of the Materials necessary for that Pur-

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\* Mr. de la Faille.

† Mr. de la Faille died in November 1717, being in the 90th Year of his Age. He was a Gentleman of great Merit. His *Annals* must needs contain a great many Curious Facts.

pose. He frequently said that the great Love he had for Truth, did not allow him to betray it; and therefore he resolved not to go on with those Annals. It were to be wished he had given us a fair Account of *Vaninus's* Trial from the Records of *Parliament*; but *Vaninus* was executed in the Year 1619, and perhaps that Trial was one of those things, which *Mr. de la Faille* could not have represented with all the Impartiality of a Faithful Historian.

## P A R I S.

**FIVE** Mandates, and as many Pastoral Letters of the late *M. Flechier*, Bishop of *Nismes*, are come out with his Funeral Oration.

*Mandemens & Lettres Pastorales de Mr. Flechier Evêque de Nismes, avec son Oraison funebre. Paris. 1712. in 12o. pagg. 388.*

The Publication of a Constitution of Pope *Innocent XII*; the Troubles occasioned by the *Cevenois*; a Cross set up by a Shepherd, which was thought to work Miracles; the Publication of the Jubilee; the Famine in the Year 1709; the Design of dissuading the People from going to publick Shews; publick Prayers for the Prosperity of our Arms; and the Propositions of Peace in the Year 1709, are the Subjects of those ten Pieces. The Funeral Oration was pronounced by the Abbot *de Jarry*.

Father *Malebranche* has published a new Edition of his *Recherche de la Verité*, in two Volumes in 4to, and in four Volumes in 12o.

*De la Recherche de la Verité, où l'on traite de la nature de l'Esprit de l'homme, & de l'usage qu'il en doit faire pour éviter l'erreur dans les Sciences. Sixième Edition, revue & augmentée de plusieurs éclaircissements. Par N. Malebranche, Prêtre de l'Oratoire de Jesus. Paris. 1712.*

This is the most Accurate and the largest Edition of that Work. The Author has inserted at the end of the last Volume two new Pieces; one of which concerns the *Subtil Matter*, and contains the Solution of many  
Diffi-

Difficulties relating to the most general Effects of Nature. The other runs upon the Structure of the Eye, and upon Opticks: The Design of this Piece is to clear what is said in the first Book concerning the Delusions of the Sight.



## ARTICLE LXIII.

*An Account of a Dispute, which has made a great Noise in Italy, occasioned by the Publication of the ACTS of St. CRESCIUS and his Companions, who are said to have suffered Martyrdom under the Reign of the Emperor Decius.*

THE Ingenious and Learned Authors of the *Giornale\* de' Letterati d'Italia*, published at Venice, have inserted in their Journal an Account of the Dispute occasioned by the Publication of the ACTS of St. Crescius and his Companions. That Account is too long to be translated at length. I shall only give an Extract of it; and it will be sufficient to satisfy the Curiosity of the Readers.

I. THERE is a Valley in the Diocese of Florence, called *Valcava del Mugello*, in which, according to the common Tradition, St. Crescius and his Companions were buried; after they had suffered Martyrdom. A Church was built in that very Place many Ages ago, and dedicated to St. Crescius. That Church being ready to fall, H. R. H. the Great Duke of Tuscany got it

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\* The first Volume of that Journal came out much about the same time that I published the first Sheet of these Memoirs.



repaired, and newly adorned in the Year 1701. And because that Prince was willing to know the History of those Saints, he ordered Father *Laderchi*, a Priest of the Oratory, to publish their *Acts* never before printed. In Obedience to his Commands, Father *Laderchi* put out those *Acts* in the Year 1707, with this Title :

*Acta Passionis SS. Cresci & Sociorum Martyrum, ex MMSS. Codd. Bibliothecæ Mediceo-Laurentianæ, Metropolitanæ Ecclesiæ Florentinæ, & Sapientiæ Romanæ, nunc primum edita, & à Jacobo Laderchio, Congregationis Oratorii Urbis Presbytero, asserta & illustrata. Florentiæ, Typis R. G. apud Antonium Marianum Albizzini. 1707. In Fol. pagg. 245.*

Here follows the Substance of those *Acts*, or rather of that Legend. Under the Reign of the Emperor *Decius*, who was a violent Persecutor of the Christians, St. *Crescius*, being extremely desirous to suffer Martyrdom, took the Way of *Florence*, where *Decius* happened to be at that time; and being come to a Forest called *Elisboth*, he was apprehended by the Emperor's Soldiers, together with St. *Miniatius*, and his other Companions. They were all carried to the Emperor, and having refused to turn Idolaters, they were tormented several ways, and then shut up in a dark Prison. Whilst they lay under Confinement, the Daughter of one *Onnion*, a Nobleman and a Favourite of *Decius*, who had them under his Custody, being possessed by the Devil, was delivered from her Torments by the Prayers of St. *Crescius*: Whereupon that Maid, and her Father and Mother, and all the Family desired to be baptized by that Holy Man. They intreated him not to forsake them during such a cruel Persecution; and therefore St. *Crescius*, notwithstanding his great Desire of being made a Martyr, came out of his Confinement, and went with them towards *Faenza*. Being arrived at a Place called *Colle*, he lodged in the House of a Woman named *Pamphilia*, whose Son was a dying. The Saint being moved with the Tears of his good Landlady, though she was a Heathen, prayed to God for the Recovery of the young Man; and his Prayers proved effectual. Having

ving instructed him in the Christian Faith, he baptized him, and changed his Name, which was *Serapion*, into that of *Cerbon*: Afterwards he administered Baptism to the Mother, and to all the Family.

In the mean time the Emperor being informed, that *Onnion* had ran away with *St. Crescins* and his Companions, sent after them a considerable Number of Soldiers, who coming to *Celle* apprehended the Saint, and only two of his Companions, viz. *Onnion*, and *Entius*; for the others had provided for their Security by *St. Crescins's* Order. Those three Men persisting in the Christian Faith, were cruelly put to Death. *Onnion* and *Entius* died under the Blows; and whilst *St. Crescins* continued to praise God, one of the Soldiers drew his Sword and cut off his Head. The barbarous Soldiers left the dead Bodies behind them, being contented to take the Head of *St. Crescins* in order to shew it to the Emperor. But when they came to a Place called *Vallicola*, they were forced to leave that precious Relick there, because God did not permit them to carry it farther.

*Cerbon* came back, took up the Bodies of the Blessed Martyrs, and by a Divine Inspiration remov'd them to *Vallicole*, where the Head of *St. Crescins* lay: He buried them in that very Place, which was afterwards famous for many Miracles. Whilst *Cerbon* remained therewith his Companions, the Number of the Faithful increased daily in those Parts. *Decius* hearing of it, ordered his Soldiers to repair thither, and to put to Death all those who should refuse to sacrifice to the Gods. The Soldiers having shed a great deal of Christian Blood, apprehended *Cerbon* and his Companions, and finding it impossible to shake their Constancy, buried them alive. The Martyrdom of *St. Crescins* happened the 24th of October, and that of *St. Cerbon* the 4th of May.

Father *Laderschi* undertakes to shew that those *Acts* are Genuine, though the reading of them is sufficient to be convinced of the contrary. He observes that there was hardly any Memory of those Saints in *Valcava*, and the neighbouring Parts; and that the *Acts* of *St. Crescins* taken from *St. Laurence's* Library, from the Archives of the Cathedral Church of *Florence*, and from the

the *Alexandrian Library of the Sapienza at Rome*, being compared together, there appeared little or no Difference between them, which (says he) is no small Proof of their being Genuine. He owns that they were not written at the very same time when those Saints suffered Martyrdom; but he believes they were composed soon after, and long before the Council of *Nice*. He says, that having carefully examined those A&ts, he could not find out a better way to confirm the truth of them, than by comparing them with other A&ts of Saints received by the Church. Father *Laderchi* pretends that the Emperor *Decius* began to Reign in the Year 249, in which Year, after he had killed one of the two *Philips* at *Verona*, he set out for *Rome*, where Pope *Sebastian* was the first Christian put to Death by his order; but in his Way to *Rome* he made some Stay at *Florence*, and then it was that St. *Crescians* and his Companions were martyriz'd. An *Italian* Writer says that St. *Crescians* was the Son of a King of *Armenia*; but the Author believes he was a Nobleman of *Germany*.

The A&ts of that Saint are attended with several Annotations of Father *Laderchi*. He observes, that the Beginning of those A&ts has been lost, because they begin with *Igitur*; and pretends to prove that they are Genuine, though the Words *Trinity*, *Consubstantiality*, &c. are frequently repeated; though the Holy Ghost is said to proceed from the Father and the Son; though the Virgin *Mary* is stiled *Mother of God*, &c. The Reasons alledged by Father *Laderchi* to prove such a Paradox are not worth mentioning.

II. Another Book relating to the same Subject was printed in the same Year 1707, at *Florence*, with the following Title.

Antonii-Francisci Felici Romani Appendix ad Acta SS. Crescii, & SS. Martyrum edita à Jacobo Laderchio, Congregationis Oratorii Urbis Præsbytero, perpetuorum cultus monumenta complectens. Florentia, Typis R. C. apud Antonium Marianum Albizzini, 1707. In Fol. pagg. 52.

1. The

1. The Author of this Book takes notice of the Writers and Martyrologies, that mention St. *Crescins* and his Companions. The most Ancient Author quoted by him is *Giovanni Villani*. 2. He gives an Account of the Ancient Images of those Saints. 3. He discourses of the Churches dedicated to them; and describes the Place called to this very Day *Setta di S. Cerebone*. 4. He treats of the Visitations of the Church of St. *Crescins* in *Valcava*. It was in the Year 1613 that the Head and other Relicks of St. *Crescins* and the other Martyrs were found out, when Archbishop *Alexander Marzimedici* visited that Church. 5. The Author gives an Account of the Office and Ancient Mass celebrated in Honour of those Saints.

There is at the End of this Book a Copy of a Grant, whereby Pope *Innocent* the XIIth gave to the Great Duke of *Tuscany*, the 7th of June 1700, the Marble Chair upon which Pope St. *Stephen* was beheaded. That Chair was before in St. *Sebastian's* Church without the Walls of *Rome*, from whence it has been removed to that of St. *Sebastian* at *Pisa*.

III. When the Acts of St. *Crescins* had been printed, the Cardinals of the Congregation of the Sacred Rites were desired to grant an Office with the proper Lessons in Honour of that Saint. Father *Capasse*, a *Florentine* Servite, being informed of it by a Letter of the Abbot *Fontanini* to M. *Marmi*, was moved out of Zeal for Truth to acquaint the Abbot *Fontanini* with the Reasons that made him doubt of the Genuineness of those Acts. He writ a Letter to that Abbot upon this Subject, and desired that no body should see it but himself and Father *Laderchi*. The latter thought fit to publish it with his Answer, but without the Date of the Year. That Book came out at *Rome* in 1708, with this Title.

*Lettera ad un Cavaliere Fiorentino devoto de' Santi Martiri Cresci & Compagni, in risposta di quella scritta dal P. Fr. Gherardo Capasse dell' Ordine de' Servi di Maria à Giusto Fontanini contro gli Atti de' medesimi Santi, dati alla luce da GIACOMO LADERCHI, Pre-*

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*te della Congregazione dell' Oratorio di Roma. In 4to. pagg. 197.*

Before I proceed farther, I must observe two things. 1. That Father *Laderchi* got some Copies printed under the Name of *Pier-Donato Polidoro*, his Scholar or his Assistant in his Studies, and others without that Name. 2. That the Learned Abbot *Bacchini* put out, in 1709, a very fine Piece, wherein he examines the Objections of Father *Capassi*, and the Answers of Father *Laderchi*, and gives an impartial Judgment about them. That Piece is entituled:

*Benedicti Bacchini Abbatis S. Mariae de Lacroma O. S. Benedicti Congreg. Cassinensis Hypercrises ad Crises P. M. Gerardi Capassi, & Anticrises Tyronis Laderchiani super Actis SS. Crescii & Sociorum editis à P. Jacobo Laderchio. Accedunt Parergon de tollenda Scriptorum, maxime Theologorum, hybrizomachia, & in fine Acta ipsa cum notulis. MDCCIX.*

Here follow some Observations of the Abbot *Bacchini*, and Father *Capassi*. i. The Notes of Father *Laderchi*, says the Abbot, appear liable to more Difficulties, than the Text it self, because most of them are grounded upon this false Principle, that *an History ought to be reputed true and certain, when it contains Facts and Events LIKE those that are to be found in other Histories*. Father *Capassi* alledges against Father *Laderchi* a Maxim of *Josephus*, (*Lib. 2. cont. Apion.*) importing, that *it is a great Proof of the Truth of an History, when all the Historians agree in the SAME things*; and he adds, that Father *Laderchi* changes of his own Head *de rebus iisdem* into *de rebus similibus*, as if the *ομοιστιον* of the Catholics, and the *ομοιστιον* of the Arians were one and the same thing. Father *Laderchi* answers, that if this Rule be true, *viz. that all Historians ought to relate the same thing in the same manner*, it would follow from thence that no History would be true, especially when the Truth of it is denied by many Authors; and consequently that *many Books of the Holy Scripture, which are contradicted by so many Heretics,*

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sicks, and even by many Catholics, would not be true, according to Father *Capassi*. The Abbot *Bacchini* having observed, that the Rules made use of to know the Truth of an History, ought not to be applied to the Sacred Writings, inspired by the Holy Spirit, and grounded not upon a Human but a Divine Faith, shews that Father *Laderchi* makes his Adversary say what he does not really say; for it is one thing to affirm, that the general Agreement of Historians is a great Proof of the Truth of an History, and another to say that the Truth of a thing depends only upon that, insomuch that when it is wanting, all other things may be suspected of Falshood; which was never asserted by Father *Capassi*. The Maxim of *Josephus* is good, but not necessary. On the contrary, that of Father *Laderchi* is fallacious and liable to many Errors, since it is usual for unfaithful Historians to take here and there several Matters of Fact that are true, and to mix and confound them with their own Fictions. One ought above all things to suspect the Truth of Father *Laderchi*'s Maxim, when it is applied to the Ancient Acts of Martyrs, which must be read with great Caution, according to the famous Decree of Pope *Gelasius*, *quia* (they are the Words of the Decree) *eorum, qui scripsere, nomina penitus ignorantur*. The Abbot shews that Father *Laderchi* has not produced any Authentick Testimony to prove the Antiquity of the Acts of St. *Crescins*; and that the Authorities alledged by M. *Felici*, in his *Appendix* above-mentioned, are far from being demonstrative.

2. Father *Capassi* and the Abbot *Bacchini* undertake to shew, that the Acts of St. *Crescins* are inconsistent with the Chronology of the Reign of *Decius*. The Abbot maintains, that *Decius* was not at Florence, at least any considerable time; and consequently that those Acts are spurious, because they make him stay in that City from the time that St. *Crescins* was apprehended till the Death of St. *Cerbon*, that is, from *October* 249, till *May* 250. The Falsity of those Acts is so plain, that I need not insert here the Objections grounded upon Chronology.

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3. Father *Capassi* observes, that the Word *Capio* was not used by any Writer for *Imprisonment* or *Prison*, before the XIth or the XIIth Century. This Observation is approved by the Abbot *Bacchini*.

4. Father *Capassi* maintains, that the long Confession of Faith, which St. *Crescens* makes in the Emperor's Presence, is a Sign of Falsity. And indeed, as the Abbot *Bacchini* observes; the Acts of Martyrs are shorter; as they are more ancient: When a Christian was interrogated about his Belief; his usual Answer was, *I am a Christian*; and when they asked him any Question about the Mysteries of his Religion, he made a very short Reply, or was wholly silent, according to the Discipline of the Church.

5. St. *Crescens*, in his Confession of Faith before the Tyrant, speaks of the Mystery of the Trinity more clearly, than was usual before the Council of *Nice*. Father *Capassi* insists upon that Objection; and his Adversary's Answer is far from being satisfactory. The Abbot *Bacchini* shews, that there are some Passages in the Acts of St. *Crescens* against the *Arians*, and others that concern the *Eusebians*, the *Nestorians*, the *Eusebians*, &c. He confutes the Arguments of Father *Laderchi*; and having explained the Discipline of the Ancient Church relating to the Doctrines of Christianity before the *Nicene* Council, he expresses himself in these Words. *Itaque disciplina Arcaniorum servata est in S. Crescens? Itaque quæ nondum Decio Imperatore ab hæreticis turbata fuerant, coram Gentili homine mirabiliter formis verborum tunc fere ignotis propugnantur? Credant id alii qui volunt, ego minime.* The learned Abbot attacks Father *Laderchi* with great vigour, and drives him out of all his Intrenchments.

6. Father *Capassi* and the Abbot *Bacchini* maintain, that the Procession of the Holy Spirit from the Son, mentioned in the Acts of St. *Crescens*, plainly shews that they were not written before the XIIth Century.

7. The Spuriousness of those Acts (says Father *Capassi*) appears from several Words, that were not used in the first Ages of the Church, such as *Lunatica* for a Person possessed by the Devil; *Paganus* for a Heathen;

*Sancti Petres*; *Religio Catholica* instead of *Religio Christiana*, or *Fides Catholica*; *cultura* for *cultus*, &c. Besides, Father *Capassi* asks, Why the Name of *Serapion* was changed into that of *Cerbon*, without changing that of *Onion*? How Christians could venture, during a violent Persecution, to build publick Churches upon the Ruins of the Temples of Idols, which they had destroyed? &c. The same Author undertakes to prove the Spuriousness of the Acts of St. *Crescians* from several Passages and Expressions contained in them, such as these: 1. *Cui Cherubim & Seraphim incessabili voce proclamant*, Words taken from the *Te Deum*. 2. *Gloriosa Dei Genitrix Maria*. 3. *Trinitatem in Unitate, & Unitatem in Trinitate colendo venerari*. 4. *Qui cum Patre & Spiritu Sancto vivit & gloriatur Deus*. 5. *Regnante Domino nostro Jesu Christo*, &c. It is a surprising thing that Father *Laderchi* should have undertaken to maintain such a bad Cause.

IV. In the Year 1709, Mr. *Gatto*, a Civilian of *Piacenza*, published the following Book against Father *Laderchi*.

- *Naga Laderchiana in Epistola ad Equitem Florentinum sub nomine & sine nomine Petri Donati Polydori vulgata. Centuria prima. Accurante M. Antonio Gatto J. C. Væ tibi nugator. Plaut. in Milite glorioso. Act. IV. Sc. 2. v. 88. Genue. Typis Jo. Mariae Ferroni. 1709. In 8vo. pagg. 144.*

This Work is both learned and judicious, and contains sharp Reflections upon Father *Laderchi*. The Author confutes his Arguments, and discovers several of his Mistakes. Father *Laderchi* having quoted Cardinal *Bellarmin*, Cardinal *Baronius*, and *Melchior Canus* in his behalf, Mr. *Gatto* maintains that they are against him, and cites the famous Passage of *Melchior Canus* expressed in these Words. *Dolenter \* hoc discoposius, quam contumeliosè, multo severius Vitas Philoso-*

\* *Melch. Canus De Loc. Theolog. Lib. 11.*



*phorum à Laetio scriptam, quam à Christianis Vitis Sancto-  
rum, longæque incorruptam & integrâ Suetonium res  
Casarum exposuisse, quam exposuerint Catholici; non res-  
dico Imperatorum, sed Martyrum.*

V. Here follow the Titles of two other Pieces writ-  
ten against Father *Laderchi*.

1. JOANNIS STORCHII *Epistola ad R. P.  
Jacobum Laderchium. Patavii, apud Jo. Mansfrè. 1708.  
In 8vo. pagg. 29.*

2. SEX ÆLII ACROPOLITANI ad Eu-  
menium Parthenium *Epistola. Epistola V. 1710. In  
4to.*

The Author of the first Piece takes notice of several  
Faults committed by Father *Laderchi*; and the chief  
Design of the second Piece is to show the Usefulness  
and Necessity of Critical Learning.

VI. Notwithstanding so many just Censures upon  
Father *Laderchi*, that Author designed to publish a new  
Book in his Vindication, with this Title, *Acta Sancto-  
rum Christi Martyrum vindicata à Jacobo Laderchio,  
&c. Cogitaverunt adversus Sanctos tuos, Psalm. 82.*  
But the Master of the Sacred Palace would not permit  
the Printing of it, for several Reasons.

VII. M. de' Mozzi, Canon of Florence, took a diffe-  
rent Course from Father *Laderchi*, as it appears from  
his Book printed in 1710.

*Storia di S. Cresci, e de' SS. Compagni Martiri; &  
della Chiesa del medesimo Santo posta in Valcava del Mu-  
gello, scritta da Marco Antonio de' Mozzi, Canonico  
Fiorentino, Lettore della Lingua Toscana nello Studio di  
Firenze, & Academico della Crusca. All' A. R. di Co-  
simo III. G. D. di Toscana. In Firenze, per Anton-Ma-  
ria Albizzini, In Fol. pagg. 180.*

This Author commends those Criticks, who have  
writ against Father *Laderchi*, and acknowledges that

the Acts of St. Cyprian were not written before the Xth Century. His Work consists of two Parts; The first contains a Translation of those Acts; and the second, the History of the Church of that Saint in Paphlagonia. Mr. de' Mozzi believes that St. Cyprian suffered Martyrdom in the Reign of the Emperor Diocletian, and undertakes to answer the Difficulties that may be raised against the Existence and the Martyrdom of that Saint. This Work has not been criticized.

## ARTICLE LXIV.

ELOGIO del Signor DOMENICO GUGLIELMINI:

That is,

*An Account of the Life and Writings  
of the late Dr. DOMINICK GUGLIELMINI,  
Professor at Padua.*

**DOMINICK \* GUGLIELMINI** was born at Bologna of a good Family, the 27th of September 1655. Nature bestowed upon him a healthy and strong Constitution, which, together with an indefatigable Labour, enabled him to make himself Master of the most abstruse Sciences. M. *Geminiano Montanari*, Professor at Bologna, who taught him Mathematics, used to say, that he had never seen a Youth of quicker Parts. That Quickness of Wit was attended with a solid Judgment and a good Memory. It was under the Direction of *Montanari*, in the Year 1677, that he published his first Essay, viz. a Latin Description of a Meteor; en-

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\* I have taken some Latitude in translating this Piece.

tituled *Flamma valens*, wherein he maintained with great Applause the Doctrine of his Master against a famous Mathematician.

In the Year 1678 he took his Degree of Doctor of Philosophy and Physick, under the celebrated *Malpighi*, who had a particular Affection for him. Dr. *Guglielmini* applied himself equally to Physick and Mathematicks; and therefore the Learned cannot tell in which of those two Sciences he excelled most. However, many are of Opinion that his Treatise *Della Natura de' Fiumi* (Of the Nature of Rivers) is his best Performance, and his Master-piece.

Being recovered from a long and dangerous Disease, he applied himself to Dissections with great Reputation. Not long after (in 1681) he published a new System of Comets; and having made a great Progress in Astronomy, he put out, in 1684, his Observation of an Eclipse of the Sun, which happened that Year.

Two Years after, viz. the 11th of July 1686, he was made Surveyor-General of the Waters in the Territory of *Bologna*, and discharged the Duties of that Office to the Satisfaction of the Publick. That Employment did not hinder him from pursuing his Philosophical Studies. In the Year 1687 he was admitted into the Academy of Experiments founded by M. *Marfigli*, and he was made much at the same time Fellow of the Royal Society. He read, the 21st of March 1688, a learned Discourse concerning the *Figuras of Salts*, which he dedicated to Prince *Marcantonio Borghese*, well skilled in the noblest Sciences, and Protector of the Learned. The 29th of October 1689, he was appointed Reader of Mathematicks, and the Care of composing an Astronomical Kalendar was committed to him.

Notwithstanding so many Occupations, he perfected two Learned Latin Tracts, which are a kind of Introduction to his Treatise of the Nature of Rivers, and published them at *Bologna* in 1690, and 1691. He brought into a regular System the Doctrine of the Motion of Waters; which had not been performed by any body before. And because Mr. *Papin* attacked some of his Notions in the *Acta Eruditorum* 1692, he writ two Latin Letters in his own Vindication, the one

inscribed to M. *Leibnitz*, and the other to M. *Magliabecchi*.

About the end of the same Year, Cardinal *Adda* and Cardinal *Francis Barberini* were sent by Pope *Innocent XII.* to examine the Difference between the Cities of *Bologna* and *Ferrara* about Waters, and particularly to see whether it was expedient to restore the Course of the *Reno* into the *Po*. The Cardinals being arrived at *Bologna*, ordered Dr. *Guglielmus* to take a Survey of the Waters, not only in the Territory of that City, but also in those of *Ferrara* and *Ravenna*; and having had frequent Occasions to discourse with him, they were very well pleased with his Projects; but some Obstacles prevented their being put in Execution.

The next Year (1694) he had the Professorship of *Hydrometry*, newly founded in *Bologna*; bestowed upon him; and his great Ability was so well known, that the greatest Mathematicians of his time, and particularly M. *Bianchi* and M. *Leibnitz*, kept Correspondence with him by way of Letters. But M. *Cassini* was his most Intimate Correspondent: Dr. *Guglielmus* helped him to restore the Meridian Line of St. *Petronius*; the Description of which was printed in *Italian* by M. *Cassini* in 1695, with some considerable Additions of our Professor.

But none of his Performances made him more famous, than his fine Treatise concerning the Nature of Rivers, published in 1697. And because he had been admitted not long before a Member of the Royal Academy of Sciences; not contented to express his Acknowledgment to that Learned Assembly by a Letter, he also dedicated his Treatise to the Illustrious Abbot *Bignon* their Director. It must be confessed; that in Point of Hydrometrical Architecture, he was perhaps the greatest Man of our Age, having invented new Methods and new Ways to know the Nature of Waters, to regulate their Course, to repair the Damages occasioned by them, and to prevent further Mischief.--- 'Tis no wonder if others before him did not leave behind them any Work so perfect in that kind, since they had not the same Skill in Mechanicks, and Geometry, and since their Practice was not grounded upon the Theory.

Theory. That Book and others, written upon the same Subject, procured him so great a Reputation, that several Princes and Communities had recourse to him. He was called several times to *Cremona*, *Mantua*, and other Places, to repair Rivers, and for other difficult Works. He repaired the *Po*, which had occasioned a great Damage under *Piacenza*; and the admirable Work that remains to this Day, is a standing Monument of his great Capacity.

The 10th of November, 1698, he removed from *Bologna* to *Palma*, in order to fill up the Chair of Mathematicks, vacant by the Death of the famous *Stephano Angeli*, a *Venetian*. The Republic of *Venice* ordered him to go into *Dalmatia*, and to repair the Ruins of *Castellazzo*, in 1700. Afterwards he was sent into *Friul*, where the impetuous Torrent of the *Torre* had destroyed many Villages, and was like to fall upon the important Fortrefs of *Palma*. 'Tis observable, that though he had left the University of *Bologna*, that City continued to honour him with the Title of Reader, and to pay him a yearly Allowance for his Kalendar.

One would think that so many publick and private Employments, which required a constant Exercise of Mathematicks, did not allow him to mind the Study of Philosophy and Physick; and yet he continued to apply himself to those Sciences; insomuch that in the Year 1702, when *Dr. Porroea Sacchi*, a *Parmesan*, resigned his Professorship of Theoretical Physick, he was promoted to it at his Desire, having laid down that of Mathematicks. This new Station made him think of publishing a Philosophical and Physical System in a new Method, of which he had given an Essay the Year before in his Dissertation concerning *the Nature and the Temper of the Blood*. And therefore sometime after (in 1703, and 1707,) he put out two other Dissertations, the one entitled *De Salibus*, and the other, *De Idearum vitiiis, correctione, & usu ad statuendam & inquirendam morborum naturam*. His Treatise *De Principio Sulphureo*, which came out after his Death, has an Affinity with the System above-mentioned. Perhaps it might be said that the Subjects, treated of in

in those Books, being naturally abstruse and difficult, the Author does not discover all the Clearness that might be desired. All those Pieces were but an Essay of two large Works, which he was actually writing; the one concerning *Fever*, and the other concerning the *Method of Curing*; but Death prevented the finishing of them.

Dr. *Guglielmini* died at *Padua* the 13th of July 1710, at the Age of 54 Years, 9 Months, and 15 Days. His Illness, which from the very first Day was thought to be mortal, lasted about eight Months, and began in the Head. He was all along tormented with a Giddiness, Convulsions, and Deliriums. About twelve of the Clock his Nose bled all of a sudden, and that Bleeding, which redoubled towards the Evening, brought a fainting Fit upon him, and soon after put an End to his Life. He took care to provide himself with all the Sacraments some few Days before, and was decently buried in *St. Maximus's Church*. He has left some Children. Here follows his Epitaph.

HIC JACET  
DOMINICUS GUGLIELMINI  
BONONIENSIS  
IN PATAVINO GYMNASIO  
THEORICÆ MEDICINÆ  
PROFESSOR PRIMARIUS.  
OBIIT DIE XII JULII ANNO  
MDCCX.  
ÆTATIS SUÆ LIV.

Such was the Life and Death of that worthy Professor, who acquired a Reputation in his Life-time, that few can attain to after their Decease. Besides the two Academies of *Paris* and that of *London*, he was admitted into the Royal Academy of *Berlin*, and of the *Curious* in *Germany*, not to mention those of his Country. There was no Prince in *Italy*, and perhaps in Foreign Countries, but had a great Opinion of him, especially the Prince of *Tuscany*, who not long before the Death of that Professor, desired to have him for his Physician and Mathematician, and made him

him great Offers for that Purpose. His Holiness *Clement* XI. made him Offer by *M. Lancisi*, a Place of *Cameriera* of Honour in his Court, with a yearly Pension of a thousand Crowns. He cultivated the Friendship of the most Illustrious Men of our time, the Number of which is too long to be inserted here. We shall only observe, that he was highly esteemed by *M. Sebastian Eoscarini*, Knight and Procurator, whose great Merit is known to every body. He had also among his Friends *M. Grifino Martinelli*, a learned Gentleman, and *Dr. Alexander Bonis* well skill'd in all sorts of Sciences, to whom the Publick is indebted for the Edition of *Dr. Guglielmini's* Book *De Principio Sulphurea*: He has added to it a judicious Preface.

As for what concerns his Manners and Conversation, he was an Honest, Religious, and Civil Man. Those, who knew him not thoroughly, were apt to think at first sight, that he was of a rough and uneasy Temper; which proceeded from his great Application to Study: But it is certain that he appeared pleasant and amiable in common Conversation. He despised a sort of Superficial Politeness, with which most People are contented; but he had a polite Mind, and polite Manners. He constantly pursued his Studies with an indefatigable Labour, trusting to his strong Constitution. He had in his Youth a great Fit of Sickness; and perhaps his continual Application to Learning weakened his Head, and brought upon him the violent Disease of which he died.

Here follows a Catalogue of all the Books published by him, that are come to our Knowledge.

1. *Volantis Flammae a Parillustri-ss. Excellentiss. D. Geminiano Montanario, Bononiansis Atchigymnasis Professore Mathematica optica geometrica examinata Epitropeia. Canalusianae a Dominica Guglielmino propugnata. Bononiae. 1677, in 4to.*

2. *Volantis Flammae, &c. Epitropeia, sive Propositiones Geographico-Astronomica-Geometrico-Opticae a D. G. ejusdem D. Montanarii discipulo demonstratae. Bononiae, &c.*

3. *De*

3. *De Cometarum natura & ortu Epistolarum Dissertatio, occasione novissimi Cometae sub finem superioris anni, & inter initia currentis observati conscripta.* Bononiae. 1681. in 4to.

4. *Observatio Solaris Eclipsis anni 1684.* Bonon. habita die 12. Julii ejusd. anni. Bononiae. 1684. in 4to.

5. *Riflessioni Filosofiche dedotte dalle figure de' Sali, espresse in un Discorso recitato nell' Accademia Filosofica Esperimentale di Monfig. Arcidiacono Marsigli, la sera delli 21. Marzo 1688.* In Bologna 1688. in 4to. Reprinted in Padua. 1706. in 4to.

6. *Aquarum fluentium mensura nova methodo inquisita.* Pars I. Bononiae. &c. 1690. in 4to.

7. *Aquarum fluentium mensura, &c. Pars altera.* Bononiae, &c.

8. *Epistolae duae Hydrostaticae: altera Apologetica adversus Observationes contra mensuram aquarum fluentium a Cl. V. Dionysio Papino factas, & Actis Erud. Lips. anni 1692 insertas: altera de velocitate & motu fluidorum in Siphonibus recurvis suctoriis.* Bononiae. 1692. in 4to.

9. *Della natura de' Fiumi, Trattato Fisico-Matematico.* In Bologna. 1697. in 4to.

10. *De Sanguinis natura & constitutione. Exercitatio Physico-Medica.* Venetiis. 1701. in 8vo. This Piece was reprinted at Utrecht, 1704. in 8vo.

11. *Pro Theorica Medicina adversus Empiricam Serenam Praelectio habita Patavii, dum a Mathematicarum scientiarum cathedra ad primam Theoreticam Medicinæ transitum fecit.* Venetiis. 1702. in 8vo. This Piece has been reprinted at Utrecht with the Treatise *De natura Sanguinis.*

12. *Julii Momilieni ad D. Franciscum Alfonsum Donnoli Profess. Pat. de ejus bello Civili Medico Epistole.* Patavii. in 8vo. 'Tis not certain whether Dr. Guglielmini is the Author of this Work. It seems to be written in a different Style.

13. *De Salibus Dissertatio Epistolaris Physico-Medico-Mechanica.* Venetiis. 1705. in 8vo.

14. *Lettres de G. Desnoes, &c. & de Mr. Guglielmini.* A Rome. 1706. in 8vo.

15. Ex-



15. *Exercitatio de Idearum vitiis, correctione & usu ad statuendam & inquirendam morborum naturam.* Patavii. 1707. in 8vo. It was reprinted at Leyden, 1709. in 8vo. with the useful Tract of Lodovico Testi, *De saccharo lactis.*

16. *De Principio Salsureo, &c. Venetiis.* 1710. in 8vo. There is another Dissertation at the End of this Work. Some other Dissertations of Dr. Guglielmini, never yet printed, are in the Hands of his Heirs, and of his Friend Dr. Bonis, viz. *Two de materie affectionibus, &c.*

Dr. Guglielmini has left the following Books imperfect.

1. The 11d Volume of his Treatise *Della natura de' Fiumi.*

2. *De Febris.*

3. *De Methodo medendi.*



## ARTICLE LXV.

### LEIPSIK.

MR. *Heuman* has published a Dissertation, wherein he treats of the *Critical Art* in its whole Extent, especially of that Part of it, which consists in mending the Faults that have crept into the Works of the Ancients.

*Christophori Augusti Heumanni Parenga Critica.* Jenæ, apud Jo. Felicem Bielkium. 1712. in 8vo.

1. The Author having observed, that Mr. *Le Clerc* and other Writers have not mentioned all the Parts of the Critical Art, undertakes to enumerate them in the following Manner. A Critick (says he) ought, 1. To consider the Nature of all Languages in general, or of some particular Language. 2. To enquire into the Origin of Words and Proverbs. 3. To teach the most proper

proper and easiest Method of learning a Language. 4. To lay down Rules for the understanding of Words and obscure Expressions. 5. To explain the Fables of the Poets. 6. To give his Judgment about the Style, and to observe its Beauties or its Imperfections. 7. To shew the Difference of the Style, according to the several Ages of different Writers. 8. To judge of the Style of certain Sects or Doctrines. 9. To express the Character of the Style of each Author. 10. To know from those several Characters, *First*, Whether the Text of an Author has been interpolated; *Secondly*, Whether his Words are corrupted, and how they ought to be mended; *Thirdly*, Whether a Work is Genuine or Supposititious; *Fourthly*, In what Age a Book was written; *Fifthly*, who is the Author of an Anonymous or Pseudonymous Book. 11. To judge of the right Pronunciation of a Language. 12. To ground Orthography upon a solid Foundation.

Mr. *Herman* observes, that few Writers have treated of the Art of Correcting the Faults to be found in the Books of the Ancients, and occasioned by the Boldness, Ignorance, or Carelessness of Transcribers: Nay, it does not appear that any body did ever propose a Method to find out the true Reading. The Author undertakes to lay down some few Rules for that Purpose, and calls this Part of the Critical Art *Therapeutica*; a Word taken from the Schools of Physicians. That Word, says he, cannot displease the Criticks, since they profess that it is their Business to cure (*sanare*) the Passages of the Ancient Authors, and are wont to tell us, that a corrupted Text wants a proper *Medicine, medicina egeret*.

The Criticks (says the Author) are guilty of two Faults, among others: They are too hasty in mending the Ancient Books, or have a blind Veneration for Manuscripts. As for what concerns the latter, he shews by several Arguments, and by the Testimony of the greatest Criticks, that Manuscripts are not so much to be depended upon as 'tis generally believed. Besides, he proves by some Examples, that some Criticks have wrongly preferred the Reading of the Manuscripts to a learned Conjecture. He takes notice of

two

two Faults, one of which crept into St. *Jerom's* Catalogue of Ecclesiastical Writers, (*Chap. 78.*) in the very time of that Father, and remains to this day in that Work; and the other is to be found in *Cicero*, *Lib. VII. ad Famil. Ep. VI.* In the first (says he) there is *achorum* instead of *ad aram*; and in the second *manu gypsatissima* for *disertissima*. Mr. *Heuman* adds, that the most ancient Manuscripts are the best; but he maintains, that the Judgment of an excellent Critick ought to be preferred to all Manuscripts. However, he owns that in five Cases all the Sagacity of a Critick can be of no Use to him without the help of Manuscripts. 1. When there is a Gap in the Text: Whereupon he takes notice of a Gap in *Cicero* (*Lib. II. de Offic. Cap. XXIII.*) never before observed. 2. When a proper Name is corrupted. 3. When a Gloss has been cunningly inserted in the Text. 4. When there are two Readings, neither of which appears truer than the other. 5. When a Manuscript has occasioned a Depravation in the Text. These five Cases are illustrated with Examples, the last of which concerns a Passage of *Lactantius* (*De mort. Persec. cap. 1.*) where the Author shows, from a Specimen of the Manuscript lately published at *Paris* by Father *Le Nourray*, that the true Reading is *deletis* instead of *addetur* his.

In order to prevent the rashness of the Criticks, Mr. *Heuman* lays down the following Rules.

I. *Præquam emendationem tentes, dispicias, an forte aliena verba auctori sint inserta.* Here the Author shows how Glosses are occasioned, and how they may be distinguished: These two things are illustrated with Examples.

II. *Præquam emendationem loci, non glossemate, sed depravatione scriptura viziati, tentes, satis perspectum habere locum illum mendo laborare.*

III. *Ubi certus es de mendo, tunc cogita quid eo loco scribere volueris, quidque in animo habueris.*

IV. *Tum sollicitus esto de verbis ad corruptam lecturam quam proxime accedentibus, ut occasio corruptionis in oculos statim incurrat.* All those Rules are attended with Examples.

II. Next

Next to that Dissertation, is a Piece entitled *Methodum Criticam*, wherein the Author treats seven Passages of the *Antiquities*. He is not contented to say, *Alibi*, *Alibi*, as many do; but he shews how the Passage came to be altered, and undertakes to prove his Emendation by several Reasons. Here follow two of his Corrections: These Words of *Titus* in the Life of *Agrippa* have very much exercised the Critics: *Admiratio est quod in temporalibus laudibus, et si natura suppedit, immortalia colamus.* Mr. Heuman mends the Passage thus: *Admiratio te potius, te immortalibus laudibus, et si natura suppedit, similitudine colamus.* We read in *Ovid* (*Heroid. Epist. XI.*) *Si qua tamen coelestis exalabina scripta miris.* The Author reads: *Si qua tamen coelestis exalabant scripta literis.*

III. In the next place, Mr. Heuman takes notice of ten Glosses that have crept into so many Passages. To give an Instance of this part of his Performance, he observes upon these Words in the vulgar Bible, *Galat. V. 7. Carrebatis bonis, quis vos impeditur veritati non obedire?* *Nemini consenseritis*; that St. Jerome and Erasmus wonder how the last Words came to be inserted in the Latin Translation, since they are not in the Greek Text. Mr. Heuman says it is a Gloss, and even a corrupted one. He believes that the Words *ne mihi (Paulo) consenseritis* were set down in the Margin to explain the Words, *Quis vos impeditur veritati non obedire?* And that in Process of time they were changed into, *nemini consenseritis.*

IV. What follows in this Volume is a Piece entitled *Emendatio Emendationum*; aliquid *Salutis* in *Gloria Arte Critica* accipere. ni boni. *Sal. ni boni*

V. The last Piece is a Critical Dissertation upon the first Epistle of St. John, Chap. V. v. 20. Mr. Heuman undertakes to shew, that St. John's word that

Epistle against the *Ebionites* or *Nazareans* \*, who look'd upon *Jesus* as a great Prophet, but did not believe him to be the *Christ* or *Messias*. He is of Opinion, that those Hereticks do not deserve the Name of *Christians*; but he thinks they may be called *Jesuits*.

## V E N I C E.

**M.** *Gigli*, a learned Gentleman of *Siena*, is the Author of *The Life and Prophecies of Brandano*, commonly call'd the Fool of *Christ*, newly published and collected from the most Authentick Manuscripts, and dedicated to the most Reverend the Lady *Sibylla Tiburtina*.

*Vita e Profezie del Brandano Senese, volgarmente detto il Pazzo di Christo, nuovamente pubblicata e raccolta da i Codici più autorevoli, e dedicata a Madonna Reverendissima la Sibilla Tiburtina. In Tivoli, nella Stamperia dell' Indovino. in 4to.*

*Bartholomew Carosi*, surnamed *Brandano*, was a Plowman, born in the Territory of *Siena*, in the Year 1488. That Man, whose History is little known, lived a very disorderly Life, till God was pleased to bring him to Repentance in a miraculous manner. The Passion of *Jesus Christ* being represented the Holy Week before *Easter*, he personated the good Thief, and was raised up and fastened to a Cross. In this Posture he happened to be so extraordinarily moved, that he shed abundance of Tears out of Grief for his wicked Life; and his Conversion began from that very Moment. He made a severe Penance for several Years, and finding himself full of the Spirit of God, undertook to preach to the Inhabitants of *Siena*. He ran in the Streets like a Madman, prophesying, and threatening the *Sieneſe*, the *Florentines*, and many Princes in *Italy* and in foreign Countries, and foretelling several Alterations in States and Kingdoms, which did really happen, as he had foretold them.

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\* Mr. Hauman believes that the *Ebionites* and *Nazareans* were one and the same Set.

One of the most famous Prophecies is that concerning the taking of Rome by the Army of Charles the Fifth, as we read in *Giusticiari* and other Contemporary Writers. The Court of Rome being of Opinion, that *Brandano* spoke too freely, caused him to be imprisoned several times; and at last by Order of Pope Clement VII. he was put into a Sack, and thrown in to the Tiber. Upon the same Day, as the Pope was going to visit the Seven Churches, he met *Brandano* near St. Peter's, full of Dirt, and coming up to him in the same Condition as he had got out of the River. The Pontiff was horribly frighted, especially when he heard him speak these dreadful Words: *Kor avete messo nel sacco me, e Dio mettera in sacco voi: (You have put me into a Sack, and God will certainly sack you:)* meaning the Sacking of Rome; which happened soon after. *Brandano* foretold also great Calamities to the Ransackers themselves; and at last, that very Night that Pope Clement died, being at Siena, he went into the Streets crying out that the Pope was dead; which proved true by the News that came from Rome the next Day.

*Brandano* went several times upon a Pilgrimage to St. James of Compostella, preaching every where, and foretelling the Wrath of God: And because he spoke with great Freedom, and went generally naked and bare-footed, he was surnamed *il Pazzo di Cristo*. At last being at Siena, when that City was besieged by the Army of the Emperor Charles the Fifth, and spending his time in charitable Works, he ended his Life in the Year 1534, which was the sixty sixth of his Age, leaving behind him the Reputation of a Saint and a Prophet.

His Prophecies and his Life are handed about in Writing; but because they have been altered in some places, M. Gagli thought fit to print them from the best Manuscripts, especially from those that are lodged in the Library of Alexander VII. and in that of St. Martin's at Siena belonging to the *Frati Lecceriani Romanini*, one of which was *Brandano's* Confessor. Several Italian Writers have mentioned that Man. M. Gagli makes very fine Observations upon his Prophecies, and has taken Care to give us his Picture. P.E.

## PENICE.

**DR. BIGNARDINO MICHELETTI** has lately published his  
 Considerations about the contagious Distemper that  
 raged among Oxen in the Territory of Venice, and the  
 neighbouring Countries, in the Autumn of the Year  
 1712. 1709. in the same Day as the same

*in Congiuntura di questa la natura, ragione, & effetti dell'  
 inferenza, e quali vegli animali dovino di molte osser-  
 vazioni, non dislessi, del Serenissimo Dominio di Venezia, e  
 Roma, e altri, nell'anno del 1712. anno cadente 1711. Ve-  
 neta. 1712. in 8vo.*

This Work is divided into three Parts. In the first,  
 Dr. *Micheletti* gives an Account of the Symptoms which  
 attended the Distemper of Oxen, and mentions the Ob-  
 servations that were made upon the Blood and the dead  
 Bodies of those Animals. In the second, the Author  
 enquires into the Nature and Cause of that Distemper,  
 which he takes to be a malignant and pestilential Fever.  
 In the third, he shows with what Remedies it may be  
 cured.

## PARIS.

**MR. BAUDEMONT**, a Watchmaker of Rheims, pretends  
 to have found out the Quadrature of the Circle,  
 and has published his Discovery.

*La grande et fameuse decouverte de la Quadrature du  
 Cercle, par Remy Baudemont, Mathematicien & Hor-  
 loger de Rheims. 1712. in 8vo. pagg. 43.*

How many famous Cities, says the Author, which  
 have produced those great Men, who vainly attempt-  
 ed to explain that Problem, will be jealous of the  
 City that will accrue from it to the City of Rheims!  
 Among these great Men the Author reckons Archime-  
 des, whom he calls Prince of Syracuse. Mr. Baudemont  
 says it is a very surprising thing, that the Divine

Providence should have pitched upon him to discover the Quadrature of the Circle, though he be unknown to Men of Letters, and never gave any Specimen of his Capacity. But (continues he) we must not pretend to dive into the secret Counsels of the Supreme God, who disposes of every thing according to his Will. He observes, that there are in his Book very fine Corollaries, which contain a great deal in a few Words, and an admirable Theorem, which discovers what no body else could find out. That Treatise, though short, comprehends, in his Opinion, more things than the large Works of Pappus, Clavius, Deschales, and many others. He expresses his Acknowledgment to the Father of Light in these Words: *Non nobis, Domine, non nobis, sed nomini tuo da gloriam.*

Mr. Baudemont boasts of having had the Approbation of the Royal Academy of Sciences, and says, the Abbot Bignon owns in one of his Letters to him, that his Theorem is really the Quadrature of the Circle.

A Letter has been inserted in the *Journal des Sçavans*, wherein the Author shews, 1. That there are several Paralogisms in Mr. Baudemont's Book. 2. That the Abbot Bignon, far from owning that he had found the Quadrature of the Circle, gave him notice of his Paralogisms. 3. That the Royal Academy of Sciences never saw the Writings of Mr. Baudemont.

## P A D U A.

DR. Bernardin Ramazzini has published a Dissertation concerning the contagious Distemper which raged last Year among Oxen in the Territory of Venice.

*De Contagiosa Epidemia, quæ in Patavino Agro, & tota fere Veneta ditione in Bovibus irrepfit.*

The Author believes that Distemper was a malignant and contagious Fever, brought over into this Country by the Oxen that came from *Dalmatia*.



Father *Raphael Savonarola*, a Theatin, born in this City, has sent to the Press a considerable Work under the pious Name of *Alphonso Luzo's Works*. The Design of the Author is to take notice of all the Writers, who have given an Account of any Kingdom, Province, City, Island, Mountain, &c. This Work is a Geographical Bibliothek; and the Nature of it does fully appear from the following Title.

*Univ. Geograph. Orbis, Scriptorum calamo delineatus; hoc est, Alphonsum serebuntium, qui de Europa, Asia, Africa, America Regnis, Provinciis, Populis, Civitatibus, Oppidis, Arcibus, Insulis, Montibus, Fluminibus, nec abn. de quoruncumque locorum, appellatione, situ, distantia, terminis, planis, ac herbis; Gentium quoque natura, religione, moribus, mandis, usibus, legibus, & idipsum, quibus tempore & qualibet lingua, scriptum sunt; quotiens etiam aucto, loco, & forma. Eiusdem Librorum: Utroque Elementaribus & per se habet exhibens Scriptorum Bibliotheca, ad usum veterem & novam Geographiam ordine litterarum dispositam, cum Tabulis & Figuris planis, quae ab oculis etiam visus, seu amico Alphabeto Latina, Germanico, & Vernaculo Litterarum summum continens. Studia & labor. Alphonso Luzo in Verum sive duo Volumines in Folio.*

The same Author has another Work ready for the Press. It is entituled *Orbis Litterarius Universalis*, and contains an Account of all the Authors, who have writ and printed Books in any Art, or Science.



## ARTICLE LXVI.

*An Account of some Roman Urns, and other Antiquities, lately digged-up near Bishop's-Gate. With brief Reflections upon the Ancient and Present State of*

A a 3

Lon,

Letter to Sir Christo-  
pher Wren, Knt. Surveyor-General of  
Her Majesty's Works. Oxford, Print-  
ed at the Theatre. MDCCXII. In 8vo.  
P. 88. 2nd edition at 1713

Dr. Woodward is the Author of this Curious Letter.  
It contains many valuable Observations, of which  
I shall give an Account in several distinct Articles.  
The Author discourses of the Present State of  
London. "As its Situation (says he) is the most hap-  
py, and commodious of any in the World besides;  
"so its, without Dispute, the largest, the most exten-  
sive, and populous, as well as the most stately and  
magnificent." And because Sir Christopher Wren  
did very much contribute to the Beauty of this great Ci-  
ty, Dr. Woodward bestows the following Encomium  
upon him: "Of that Magnificence, Sir, you have been  
the great Contriver, and the Director of more truly noble  
and useful Buildings, than perhaps any one Man from  
the Creation to this Day. The Author observes, that  
we have no Records, whereby we may know when  
and by whom London was built. Tacitus is the most  
Ancient Writer who mentions this City: Londinium\*  
says he, *negotiatorum & commanarum maxime ce-  
lebre.* But it must have been built some time before,  
since it was then become so very considerable for the  
great Number of Merchants, and Plenty of valuable Com-  
modities. After that Historian, Ammianus Marcellinus  
speaks of London, as of a Town that was ancient,  
and called formerly *Lundinium*, but in his Days *Augu-  
sta*. From that time downwards we have little Ac-  
count of it. After the Romans had recalled their For-  
ces, there happened so many Revolutions in England,  
and the Nation was so unsettled, that there was hardly  
any more record of it." *non enim*

\* Tacit. Annal. L. XIV. c. 33.  
† Ammian. Marcel. Rer. get. L. XXVII. c. 8. *Lundinium  
vetus oppidum, quod Augustam posteritas appellavit.*

any thing ancient relating to the State of this City, even till the time that Mr. Stow began his Survey of London.

But (continues the Author) the Remains of Roman Works, that have been discovered in re-building this City since the great Fire, may enable us to retrieve something concerning its Ancient State, Situation, Bounds, and other Circumstances.

Dr. Woodward describes in a very agreeable manner the Eagerness and Industry, with which the new City was raised out of a heap of Ashes and Ruins. "All Hands (Says he) set forth with about that great Work; All Minds joined in a

*"Surgit, proper, summatanda parces, Et certa sequitur  
Fide Deit, humilique metum depone sequata.*

*"Choræ equanim polo."*  
and the World looking on, stood amazed to see, in so short a time, such a Number of noble Piles finished, and a City built, not only surpassing the former, but all others upon Earth." The Author makes another Observation, which I shall insert here in his own Words. "Then, which I and every body must observe with great Satisfaction, by means of the Enlargements of the Streets; of the great Plenty of good Water conveyed to all Parts; of the common Sewery, and other like Contrivances, such Provision is made for a free Access and Passage of the Air, for Sweetness, for Cleanliness, and for Salubrity, that it is not only the safest, but the most healthy City in the World. Inasmuch that for the Plague, and other dangerous Distempers, with which it was formerly so frequently annoyed, and by which so great a Number of the Inhabitants were so cruelly taken off but the very Year before the Fire; an Experience of above forty Years since has shown it so wholly freed, that 'tis very probable 'tis now no longer obnoxious, nor

"ever again likely to be infected by those so fatal and pernicious Manes?"

2. It appears from this Letter, that Sir Christopher Wren has made several Curious and Useful Observations upon the Antiquities of London. The Author wishes he would be pleased to communicate them to the Publick.

3. Dr. Woodward has in his Custody a considerable Number and Variety of Roman Antiquities, that have been digged up in and about the City. He gives us a Description of the Antiquities found near Bishop's-Gate in April 1707. "Upon the pulling down some old Houses, adjoining to Bishop's-Gate, in Queen's-street, in order to the building there anew, and digging to make Cellars, about four Foot under Ground, was discovered a Pavement, consisting of sided Bricks, the most red, but some few black, and others yellow; all nearly of a Size, and very small, hardly any exceeding an Inch in Thickness. The extent of the Pavement in length was uncertain; it running from Bishop's-Gate, for sixty Foot, quite under the Foundation of some Houses not yet pulled down. Its breadth was about ten Foot, terminating, on that Side, at the Distance of three Foot and a half from the City-wall.

"Sinking downwards under the Pavement, only Rubbish occurtred for about two Foot; and then the Workmen came to a Stratum of Clay; in which, at the depth of two Foot, they found several Urns. Some of them were become so tender and rotten, that they easily crumbled, and fell to pieces. And those that had the Fortune to escape the Injuries of Time, and the Strokes of the Workmen, that raised the Earth, they were of different Forms, but all of very handsome Make and Contrivance, as indeed most of the Roman Vessels we find, ever are. These Urns were of various Sizes; the largest capable of holding three Gallons, the least somewhat above a Quart. All of these had, in them, Ashes and Cinders of burned Bones.

"Along with the Urns were found various other Earthen Vessels; as a *Simpulum*, a *Patera* of very  
fine

"found a Bar, made of Brass, Gilt, & of that sort  
"that is commonly called a Lacrymatory. These  
"were all broke by the carelessness of the Workmen.  
"These were like wide round Ostrivian Beads, one of  
"two Copper-Rings, a Fillet of the same Metal, but  
"much impaired and decayed, and also a Coin of An-  
"toninus Pius, exhibiting, on one Side, the Head of  
"that Emperor with a Radiated Crown on, and this In-  
"scription, ANTONINUS AVG. S. P. Q. R. IMP. XVI.  
"On the Reverse was the Figure of a Woman sitting,  
"and holding in her Right hand a *Patera*; in her  
"Left an *Alabastrum*. The Inscription, on this Side,  
"was wholly obliterated and gone.

"At about the same Depth with the things before-  
"mentioned, but nearer to the City Wall, and with-  
"out the Veige of the Pavement, was digged up an  
"Human Skull, with several Bones that were whole,  
"and had not passed the Fire, as those in the Urns  
"had. Mr. Stow (a) makes mention of Bones found  
"in like manner not far off this Place, and likewise  
"of Urns with Ashes in them: As do also Mr. We-  
"ber (b) after him, and Mr. Camden (c).

"The City Wall being upon this Occasion, to make  
"way for these new buildings, broke up and bear to  
"Pieces, from Bishop's Gate, onwards, &c. &c. so far as  
"they extend, an Opportunity was given of observing  
"the Fabrick and Composition of it. From the Foun-  
"dation, which lay eight Foot below the present Sur-  
"face, quite up to the Top, which was, in all, near  
"ten Foot, it was compiled alternately of Layers of  
"broad flae Bricks, and of Rag-Stone (d). The  
"Bricks lay in double Ranges; and each Brick being  
"but one Inch & a half Thick, the whole Layer  
"with the Mortar interposed, exceeded not three In-

(a) Survey of London, p. 177.

(b) Antiquities of London, p. 115.

(c) In Middlesex.

(d) Alternis choris parietes alligantur: & medii lateres, supra  
commentarii collocantur, & firmatorem & speciem faciunt utra-  
que parte non inconsumam. Vitruv. Architect. L. II. c. 3.

“ches. The Layers of Stone were not quite two  
 “Foot thick of our Measure. ‘Tis probable they  
 “were intended for two of the *Roman*; their Bulk be-  
 “ing somewhat thicker than ours. To this height the  
 “Workmanship was after the *Roman Manner*. And  
 “these were the Remains of the ancient Wall, suppo-  
 “sed to be built by *Constantine the Great* (&c.) In this  
 “was very observable that the Mortar was, as usual  
 “in the *Roman Works*, so very firm and hard, that  
 “the Stone it self as easily broke, and gave way, as  
 “that. Thus as far from the Foundation upwards,  
 “nine Foot in Thickness.

4. The Author proceeds to make some Observations upon the ancient *Roman Bricks*, and treats occasionally of the Standard of the *Roman Foot*.

5. In the next place, he gives an Account of the ad-  
 “ditional Work built upon the Ruins of the old Wall,  
 and then of the upper Wall raised upon the additional  
 Work.

6. Dr. Woodward shews, that the ancient *Britains*  
 were barbarous, and wholly uncivilized. The *Druids*,  
 or the Divines and Philosophers of those Times, had  
 hardly any Knowledge that could claim the Name of  
 Science. Some Authors have entertained very lofty  
 Thoughts of that Order of Men. “ Their Generation  
 “(says Dr. Woodward) may be allowed to indulge  
 “their Imagination as far as they please, but we  
 “rightly reflect upon what we find on Record con-  
 “cerning the Notions and Practices of the *Druids*,  
 “it will not carry our Ideas to a great height. Our  
 Author proves his Assertion by several Passages out of  
 the most Authentick Writers, and gives in few Words  
 an excellent Account of the Doctrine and Practices of  
 the *Druids*.

7. He is no less exact in describing the Towns,  
 Houses, and Temples of the ancient *Britains*. If they  
 were ignorant and barbarous, (says he) it can be no  
 Reflection upon them, since all the Nations of the

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(A) Confer Camden's *Britannia in Middlesex*, p. 312. and Bar-  
 ton's Comment. on *Antoninus's Itinerary*, p. 265.



Extent of the whole; whenever one, who has Lei-  
 sure, and due Information, shall engage in the Un-  
 dertaking. 4. The *Lemons* used to burn their dead;  
 and that Custom crept by degrees, as the Christian  
 Religion prevailed. It is no easy thing " to determine,  
 either at what time the Christians first began to bury,  
 or when they quitted the *Sepulchreta* of the Heathens,  
 pitched upon new ones; and interred their Dead a-  
 part. As 'tis beyond Controversy, that several of  
 them kept in the old way, and continued for some  
 time to burn; those who chose rather to bury, did  
 it in common with their Pagan Neighbours, and re-  
 posited their Dead in the same place (a.) Of this,  
 without going farther, we have Proof from the  
 Bones found here lying along with the Urns. 'Tis  
 very likely that for some time, at first, the Pagans  
 and Christians lived quietly and amicably together;  
 and the latter burned, or buried the deceased, each  
 according to his own Fancy. But as Conversions  
 were daily made, and the Number of Profelytes be-  
 came considerable, the Pagans began to take Alarm,  
 and think their Paternal Religion in danger. This  
 gave rise to Controversies and Disputes; and, as these  
 grew hot, Feuds and Animosities arose in course.  
 Thereupon the Parties began to distinguish themselves;  
 and each recode from the other as far as possible. The  
 Christians, from the very beginning, were not con-  
 tent only to withdraw from the Pagan Temples and  
 Sacrifices, but declined joining in the publick Pro-  
 ceSSIONS, the Lustrations, and other Solemnities; and  
 denied paying the usual Salutations to the *Herme* and  
 Statues, that stood abroad in the Streets, and High-  
 ways (b;) so far from it, that they reproached and  
 exposed those who did (c.) Nay afterwards, that  
 they might separate and keep to as great a distance as  
 possible, they refused to much as to eat and drink

(a) V. *Dissert. sur le Culte des Saints*, by H. Mabillon, p. 14, & seq.

(b) V. *Virgilii Catal. de Sapino*, & Not. Jos. Scalig. in loc.

(c) *Minut. Felix in Octavio*.



“with them (a) or to comply with some of even the  
 “most innocent and indifferent of the common Cu-  
 “stoms; and in particular, that of the ordinary Sepul-  
 “ture. As to the Pagans, they were far from being  
 “so shy and scrupulous of their Part: But were for-  
 “ward enough to fall into those Practices of the Chri-  
 “stians that they liked, and thought preferable to their  
 “own. This was the Case of their Sepulture; which  
 “therefore they did not stick readily to exchange for  
 “the Christian. And this had obtained universally in  
 “the time of *Aurelianus* (b). How much sooner, is  
 “not easy to determine, for want of Records and Te-  
 “stimonies; this being the oldest extant. But *Learn-*  
 “*ed Men conjecture*; that *Burning*, fell into general  
 “Disuse towards the latter End of the time of the Anto-  
 “nines (c). To which conjecture the Coins of *Aure-*  
 “*lian Pius*, found in this burying Place, may perhaps  
 “be thought to give some Countenance. Without e-  
 “ver entering into that, the finding these Bones, not  
 “only within the old City Wall, but repositied along  
 “with the Urns, settles the Date of their Sepulture as  
 “very high.”

6 The Learned Author shows, by what means, the  
 Situation of the ancient Temples in London may be  
 discovered. As from the Urns (says he) and Pla-  
 ces of Sepulture, the Walls and Bounds of the City  
 may be traced. So from the Places where *Purres*,  
*Simpula*, *Præficula*, and other Vessels of Sacrifice  
 have been directed forth of the Earth and Rubbish,  
 Judgment may be passed of the Site of the Temples  
 of this City. And by the Figures, and *Insignia*, ex-  
 hibited upon some of those Vessels, of the Deities

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(a) Vid. *Auctorem Recognitionum Clementinarum*, Lib. II.  
 c. 70. & seq.  
 (b) *Urendi corpora defunctorum usus nostro seculo nullus sit*  
*Saurnat. L. VII. c. 7.*

(c) Quando cadavera cremari desierint — incertum est.  
 Quamquam viri docti id sub extrema Antoninorum tempora fa-  
 ctum conjiciant; quibus non repugnaverim. *Os. Ferrarii Dis-*  
*sert. de veterum lacernis Sepulchralib. p. 31.*

“that

“ that they were used in the Worship of, and those  
 “ Temples dedicated unto. Of this we have a Sam-  
 “ ple in the various things digged up near St. Paul’s  
 “ Church. In particular, as well the Tusk of Boar;  
 “ Horns of Deer, and of Stags; as the Representati-  
 “ ons of Deity, and even of Diana herself, upon the  
 “ sacrificing Vessels; of all which there are Instances  
 “ in my Collection. Nay, I have likewise a small I-  
 “ mage of that Goddess; that was found not far off.  
 “ These plainly enough import, that there was in the  
 “ suburbs anciently a Temple of Diana; as has been  
 “ indeed the common Tradition and Opinion.”

The Observations, contained in this Work, are so  
 curious and entertaining, that I thought a large Account  
 of them would be very acceptable to the Readers; the  
 more because I am informed that this Letter is not to  
 be fold. See *Ann. LXXV.*

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## ARTICLE LXXV.

GUTHRIE HENRIETTA REVER-  
 TIONS SACK & PARTS. com-  
 plectens Ideam Christiana Honellaris  
 repetitam ex Ephes. IV. de Vigor Tig-  
 ri, Impensis Joh. Fendleri Bibliop.  
 MDCCXI.

That is, *Sacred Recreations, The first Part;*  
*containing a View of the Christian Life.*

\* *Burton's Com. on Antoin. p. 169.*

*relax, or an Exposition of the IVth and Vth Chapters of the Epistle to the Ephesians. By GOTTHARD HEIDEGGER. Zurich. 1711. in 8vo. pagg. 354. Sold by Paul Vaillant in the Strand.*

*I was in the Month of March 1710 that I began to publish these Memoirs. I have seldom mentioned any Book printed before that Year: But since I have undertaken to give an Account of the Productions of the learned World from that time, I may be allowed, nay, I ought to take notice of any Work that has escaped my Knowledge, whenever I think an Extract of it will not be unacceptable to the Readers. The thing will doubtless appear very reasonable; and I believe I need not make any Apology for it at any time hereafter.*

THIS Work is written by way of Dialogue between *Ariftothel* and *Sophocles*, and interspersed with several Passages out of Greek, Latin, and even French Authors. It does not contain many new Explications; but there are in it several Hints and Observations, that may be of good Use, especially to Preachers; and in general it may be said, that we have many Commentaries which are not so valuable as this. Some few Remarks will enable the Reader to judge of the Nature of this Work, and of the Author's Method.

1. I begin with a Criticism upon these Words *Propter quod & ideo*, which the English Bible renders, *Because of the Blindness of their Hearts.*

“ *Προpter, & ideo*, (says Mr. Heidegger) quoties in N. T. occurrit (quater, ut existimo) semper manifeste respicit atque exprimit vocem quæ est Esai.

“ VI. 9. ubi Jesaja dicitur: *יוון pingue fac cor hujus populi, &c.* reddo grave, lentum, sensus expers,

“ *Stupidum*. Idem sæpius in N. T. citatur, raro admodum ad verbum exprimitur, per *αὐτὸν* reliquis

\* From the 17th Vers.

“ *locis*,

" locis, ut dixi, per *πρωεω*. Manifestum ergo est, non  
 " recte *πρωεω*, per *excoeco*, & *πρωεω* per *excoecationem*  
 " reddi, quod fecerunt plerique Veterum, & Erasmus,  
 " qui miratur Ambrosium *πρωεω* explicasse, &  
 " suspicatur mendose *σκληρωειν* legisse, ipse potius mi-  
 " randus. Nam etiam si *πρωεω* *coecum* tunc significet,  
 " non tamen necessarium est ut inde vox dervetur.  
 " Dux alia supersunt origines, quæ non debent fugere  
 " Erasmus. *Πρωεω*; *Paras*, *Plinio* & aliis *lapis*  
 " est marmoris Pario candore simili, minus tamen pon-  
 " derosus, ex aqua glutinosa & viscosa, sensim accrescens  
 " & durior evadens. Puto affinem *ὀφθαλμολία* (nisi ip-  
 " sa est potius) quam in secessu Rotbacoensi toties olim  
 " contemplantur sumus, copiosissime inter lapides figura-  
 " tos provenientem. Quam eleganter ab hoc lapide  
 " obduratio cordis, & quasi *lapidescentia* semper in  
 " deterius proficiens, derivari possit? Sed preferenda  
 " tamen videtur eorum sententia, qui deducunt à *ρωεω*,  
 " quod *Callum* denotat, vel ossium, vel carnis labori-  
 " bus attritæ; unde *πρωεω* *μυα* apud Veteres,  
 " *membra callo obrigefacta*, *συνπρωεω*, consolido. Et  
 " ita derivata vox parit sensum, non tantum Jesu  
 " dicto, verum etiam scopo Apostoli mihi confor-  
 " mem. Cavendum enim est, ne *ρωεω* hanc con-  
 " fundamus cum illa *ἀπαλυνσις* verba sequentia. Cum  
 " igitur *callus* sit aliquid diu tritum, tenax, lentum, ex-  
 " angue, emortuum, nullo tactu præteritum, ubi nihil  
 " sanent emplastra, &c. Apostolus hac metaphora ar-  
 " gutissime Ignorantia illius Gentilitia gemine sapinat,  
 " quod nempe sit longa assuetudine perniciæ, indocilis,  
 " inflexilis, insanabilis. Thus much for the Critical  
 Part of this Book. I proceed to some other Observa-  
 tions.

2. *Aristogiton* (one of the Interlocutors) having said  
 that he is a little offended with St. *Jerom*, because that  
 Father reckons *Logick*, *Natural Philosophy*, and *Poe-  
 try*, among the *Vanities* mentioned by the Apostle;  
*Sophronius* answers, " That Father is sometimes mo-  
 " rose, and does not always mind what he says: He  
 " is frequently inconsistent with himself, &c." How-  
 ever, *Sophronius* does Justice to St. *Jerom* by acknow-  
 ledging that he was a Man of excellent Parts. The  
 Readers

Readers will not be displeased to find here his own Words. "Morinus subinde est, iste Parer, nec cogitat satis, quod loquitur, non raro contra semet ipsum militans, quod, vulgo usu venire videmus ignis gignit, et fuma sua fiducia incensis. — Poeta si callidus, Hieronymus, quot non ipse fecit, famulos suavissos? Quantam metrorum Sylvam ipse in suo studioso corde distinxisset atque congestisset? Notus enim est viri genius, à quo ne ipsa quidem hæc ejus phrasis abluisset."

3. Mr. Heidegger tells us, that there was an Inquisition among the Heathens against those, who broached new Religions. It seems to me that the Passages quoted by him do not prove his Assertion.

4. Our Author launches out sometimes into Digressions. Having shewn the heinousness of Hypocrisy, he takes occasion from thence to inveigh against the Curtezans of Italy, because, notwithstanding their disorderly Lives, they appear very devout. They drive their Trade, says he, as carefully as the most honest Tradesmen manages his own Business; and yet they never fail to go to Mass. Besides, most of them wear constantly the Girdle of St. Francis. "Qua occasione non possum non referre, quod mihi observatum Italianam super, habitanti. Scimus quale hominum, illud volui dicere, demonum genus sint *Curtisane*, quas vocant. — hoc suum officium perinde sedulo exercent, ac opifex aliquis suam artem, quam legitime addidit victus honestè parandi gratia. Eodem & ter tribus infernis dignius excomari nihil potest. Et tamen hæ Bacchides à nullo ratio adduci possunt, ut vel semel *Missa* quam vocant, desint. Plurimæ quoque religiosa illa *Franciscana* singuntur, quam nec vivæ nec mortuæ exornant."

Namque Veneret Cellus! says the Interlocutor *Sophronius*. *Aristogiton* goes on: "Those Curtezans will eat no Flesh upon a *Wednesday*: Nay, some of them are so devout that they will not lie with a Man upon a *Sunday*."

"This is no new thing, says *Sophronius*: the like Scruples may be seen among other prodigate People."

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ple.

"ple. Some Thieves and House-breakers will never  
 "steal or rob any thing upon a Friday; though they  
 "have a fair Opportunity for it. Others are very  
 "careful to keep up constantly a burning Lamp be-  
 "fore an Image of the Holy Virgin. May, I am a-  
 "fraid that some of our Merchants may be reckoned  
 "among that Tribe. Being sensible that they are guilt-  
 "ry of Cheating, Usury, Robbing, Lying, Perjury,  
 " &c. they hope to expiate their Sins by praying, and  
 "giving Alms at certain Hours, and by such other  
 "Practices". At last *Sophronius* perceiving that it is  
 high time to return to St. Paul, concludes with these  
 Words: *Sed quid hoc ad rhombum nostrum?*

5. Upon these Words of the Apostle, *Laphin id est  
 stolo, stolo no more*; *Aristogiton* asks whether a Plagi-  
 ary may be said to be a Thief? *Sophronius* delivers,  
 that it is a great Fault to be a downright Pilferer, and  
 to adorn one's self, as the Crow did, with the Fea-  
 thers of other Birds; but he thinks such a Fault does  
 not deserve the hard Name of *Plagiarism*. The plain,  
 says he, that St. Jude transcribed the greater part of  
 the second Epistle of St. Peter; and yet no good Man  
 will call him a Plagiarist upon that Account. *Sophro-  
 nius* concludes with this Reflection: *Philos: sollicitus  
 studium multa non solum permittit, sed et Minus. 250.  
 imitationis alia atque longe sequitur causa est.* 100; 651

6. *Sophronius* and *Aristogiton* make several Dredg-  
 ings upon the Roman Catholics. The latter says that  
 he has in his House a fine Picture; made as he thinks,  
 before the time of the Reformation; in which St.  
*Francis of Assisi* is represented upon his Kneels with a  
 Wine-Vessel before him. That Vessel is surrounded  
 with Beams, five whereof reach the Hands, the Feet,  
 and the Side of the Saint. *Aristogiton* believes the Pain-  
 ter designed to intimate by it, that St. *Francis* was drunk,  
 when he fancied that Jesus Christ imprinted upon him  
 the Marks of his five Wounds. The other Interlocu-  
 tor approves the Fancy of that Painter; and complains  
 of the excessive Encomiums that have been bestowed  
 upon St. *Francis*. It must be confessed, that the fol-  
 lowing Verses of *Horatius Turselinus* are very extra-  
 vagant.

Exce

*Exue Franciscum tunicâ, laceroque cucullo,  
 Qui Franciscus erat, jam tibi Christus erit.  
 Francisci expuisti, si qua licet, indue Christum,  
 Jam Franciscus eris, qui modò Christus erat,  
 Quia celestis amor, non audeat? fingis amantes  
 Arte nova, effigies, ut sit amantis amans.*

*Franciscus Rugerius* (Cong. Som.) has a long Epigram upon the same Saint, ending with these Words:

*Addo notas; uestas accito; Christus eris\*.*

7. Upon these Words of St. Paul, *Nor jesting*, our Author observes, that the Apostle does not condemn witty Sayings, and innocent Railleries. St. Paul himself (says he) was a Man full of Wit; and his Epistles are interspersed with pleasant Ironies, and ingenious Strokes. Mr. *Heidegger* quotes *Acts XVII. 23. 1 Cor. IV. 8. 2 Cor. X. 12. XI. 19. Philem. 21.* He adds, that the Holy Scripture exceeds all other Books even in this respect.

8. The Author tells us, that he is not unacquainted with the Works of the ancient Fathers. He compares their Writings to a Sea, through which he has sailed; but he declares that he is come back into a Harbour; which ~~few~~ *few* do, that venture upon such a Voyage. Tho' he has a very good Opinion of those holy Men, yet he approves what a learned and pious Writer says, that it is a Happiness for the Church, that many Books of the Fathers are not come to us; and that the loss of the Philosophical Works of *Solomon* himself, ought to be look'd upon as an Effect of a good Providence. I shall set down the whole Passage:  
*" Libere dicam. Navigavi nonnihil hoc æquor, sed  
 " in portum rediit, quod vulgò vix faciunt, qui semel  
 " serò ingressi sunt. Præclare, si quisquam, de Patri-  
 " bus sentio & sentire volo omnes. Nemo his*

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\* Mr. *Heidegger* refers the Reader to *Vincentius Gallus Cremonensis*, pag. 46. 109. & seq.

" ~~detrahere aufis~~  
 " *Parentem capiti, multa cum laude coronam*." 12

" Sed interim assentior. Viri eruditi & pii, qui negat,  
 " *disperditis longè plurimis Patrum, Incubationibus*  
 " *(quam tamen jacturam vulgò misere deplorant docti)*  
 " *Ecclesie ullum detrimentum accidisse; cum pro lu-*  
 " *cro potius habendum sit, exonerari sic illam multipli-*  
 " *ci eoque inutili onere: Providentiæ divinæ esse be-*  
 " *neficium, quòd vel ipsius Salomonis Physica metemata,*  
 " *aliaque hujus, aliorumque, institutioni nostræ divi-*  
 " *nitus non consecrata, blassis & scombria cesserint, &c.*  
 " Certè in illis quæ supersunt nimium multa sunt, quæ  
 " tollere possis. v. g. (si duntaxat Christianæ honestatis  
 " negotium respiciam) sæpius frigidas S. Scripturæ ac-  
 " commodationes, ne dicam abusum: Impertum quen-  
 " dam quidvis quo jure, quæve injuria exaggerandi  
 " nunquam subsistentem: Immodica vitæ alicujus, non  
 " semper æquæ incentiva atque præconia, non sine  
 " periculoso typho: Frivolorum quorundam, externo-  
 " rum curiosulas incautâque inculcationes, frequens  
 " & insaufam autem patrociniū, ferventem & jur-  
 " gosum *Ex* zelum, Gentilium virtutes incantè ca-  
 " nonisatas, multâque alia è Pharisaismo, Academia,  
 " & Parnasso contagia. Unde cum ipsismet amissi  
 " opus sit, tuta pietatis amissis cluere non queant".

It seems to me, that the Reformed Divines are more  
 apt to censure the Fathers, than those of the Church  
 of England, and of the Confession of Augsburg. The  
 Reason of it may be, that the ancient Fathers do not  
 countenance the Doctrines of Predestination, irresist-  
 ible Grace, &c. If the Works of those Writers may  
 be compared to a Sea, I think a Man of Sense and  
 Learning needs not be afraid of venturing upon it.  
 His Voyage will be pleasant enough; and he will come  
 home with a vast Stock of valuable Observations.

9. Upon the Words, *redeeming the time*, Mr. Hei-  
 degger quotes some Verses of Musæus, whom he calls  
*pestimum hominem, sed optimum Poetam*. Those Ver-  
 ses are so beautiful, that they deserve to be inserted  
 here.



Si expectas, Pamphile, ipsa dum negotia  
 Te accedant ultro, & dormientem exsuscitent,  
 Vehementer erras. Taciti discedunt dies,  
 Nec obliuiosos offitii admonent sul.  
 Superba res est rei gerendæ occasio.  
 Semel contempta nunquam possides redit.  
 Vigiles oportet, & tua acures memores.  
 Nam si ipse rem curare negligas tuam,  
 Fugit illa, & facili, qui se ouret, inuenit.  
 Tu rem, quam cures, postea haud facili inuenis.

10. Here follows a curious Passage of St. Jerome upon these Words of the Apostle, *Singing, and making Melody in your Heart to the Lord.* "Audiant hoc adolescentuli, (says that Ingenious Father,) audiant hi, quibus psallendi in Ecclesia officium est, Deo non voce, sed corde cantandum; nec in tragædorum modum gætur & fauces dulci medicamine collutendas, ut in Ecclesia theatrales moduli audiantur, & cantica; sed in amore, in opere, in scientia scripturarum. Quomodo sit aliquis, ut solent appellare, *καλὸν*, si bona opera habuerit, dulcis apud Deum cantor est. Sic canet Servus Christi, ut non vox canentis, sed verba placeant, quæ legantur, &c. Mr. *Meidger* having observed from this Passage, that Vocal and Instrumental Musick was very early used in the Christian Church, adds, that most of the Protestant Churches of *Switzerland* have laid aside Instrumental Musick, *but without condemning it.* This gives him occasion to tell us the following Story. *Muræchinus* being very much exasperated against *Zanchius*, because that Reformer would have no Musick in the Church of *Strasbourg*, in Imitation of the Church of *Zurich*, the latter made him a very sharp Reply. "You complain (said he) that the Church of *Zurich* has no Musick, and you call her *ἀμυρο* by way of Derision. It were to be wished you would take care to keep up such an Harmony, as is observable in this Church. When Organs sound well in the House of God, and the Minds of People are dissonant; if it is not the Musick of Anti-christ,

B b 3

“christ, it is certainly the Musick of the Devil. You  
 “know very well from whence proceeds that Disso-  
 “nance: 'Tis because every body is not willing to  
 “keep Tune with you, &c.” *Ecce sunt Organum*  
*appellat diabolus. O abstem talum concupiscit, qualis in*  
*Ecclesia est Tigutina in quosque vinctum, crucifiges!*  
*Organa bene in templis sonare, & benivola ingenia at-*  
*que corda & studia in Ecclesia Christi diffundere; si non*  
*est Musica Antichristi, est verè Diaboli. Tu verò nāsti,*  
*unde ista animorum dissonantia, nempe quia non omnes*  
*sibi pro tuo arbitrio concinunt, &c. Lambinus, Tom. II.*  
*Misc. col. 319.*

11. This Work is divided into XI Dialogues. It  
 will not be improper to give a Specimen of the last.  
 The Interlocutors being at Supper, appear very merry,  
 and go on with the Exposition of the Vth Chapter of  
 the Epistle to the Ephesians. Sophronius having quoted  
 a fine Passage of St. Jerome, Aristogiton answers:

ARISTOG. *Alamini: habet & alia perquam*  
*elegantia. Veniamus jam ad illud: In Nomine Domini*  
*nostri Jesu Christi.*

SOPHRON. *Nam nullus? Mandatum est ut som-*  
*nus videret.*

ARISTOG. *Non fas in tali opere: sed tu for-*  
*rasse dormitas. Dimittam te, ubi hoc expectabis. Hec*  
*tu! sancte recense hoc tandem nappa esse potest.*

SOPHRON. *Quid opus? Sed pro.*

ARISTOG. *Quid vult sibi his actis Apostolus?*  
*Annon ut fide agnoscamus unum bonum nobis per Jesum*  
*Christum Concessorem salutis, &c.*

SOPHRON. *Utiq; &c.*

12. I shall conclude with Mr. Heidegger's Advice to  
 those Husbands, who have got bad Wives. “If it  
 “be the Will of God, (says he) that a Husband should  
 “have a very bad Wife, he must not tell her, If you  
 “and Irandi agree, I'll throw you out of Doors: But  
 “rather like Socrates, let him make a good Use of  
 “such a domestick Trial, and consider, that he is not  
 “the only Man, nor the first, who was so plagued;  
 “that there have been at all times Xanthippe's and Ts-  
 “naquis's, who ought to be born with, till they go to  
 “their Graves”. *Si quem insaniabilis male uxoris co-*  
*lumnitas volente Deo oppressit, non illud dicat:*

Uxor,

Uxor, vade foras, aut moribus utere nostris.

*Peram Socordia exempla frangere ex domestica exercita-  
tione appetit, magno secum reparet: se non esse solum, aut  
primum hoc peste laborantem; fuisse semper Xantippas,  
& Tanagillas, ferendas, donec efferantur. See the next  
Article.*

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## ARTICLE LXVIII.

GOTTHARDI HEIDEGGERI RECRE-  
ATIONES SACRÆ. Pars posterior  
complectens Orationem publ. de NA-  
ZARIS V. T. Prælectiones publ. V.  
de RAPTU & SCOLOPE Pauli. Præ-  
lectiones IV de CREATURA GEMEN-  
TE. Paralogisten explosum, seu ani-  
madversiones in Syllogismum quendam  
Pontificum noviter recoctum, &c.  
Tiguri, impensis Johannis Finsteri, Bib-  
liop. Typis Schaufelberg. & Christoph.  
Hardmejeri. MDCCLX.

That is,

SACRED RECREATIONS. *Part II. Con-  
taining, I. An Oration concerning the  
NAZARITES of the Old Testament.  
II. Five Lectures concerning St. Paul's  
being caught up into the Third Hea-  
ven, and the Thorn in his Flesh. III.*

B b 4

Four

*Four Lectures concerning the Groaning of the whole Creation, mentioned in the VIIIth Chapter of the Epistle to the Romans. IV. A Confutation of a Popish Argument lately revived against the Protestants. By GOTTHARD HEIDEGGER. Zurich. 1791. in 8vo. pagg. 289, and 18. Sold by P. Vaillant in the Strand. (See the foregoing Article.)*

I. I Think I need not give an Account of Mr. Heidegger's Oration concerning the *Nazarites* mentioned in the Old Testament; and therefore I proceed to his Lectures, wherein he treats of St. Paul's being caught up into the third Heaven. Those Lectures will afford me a very short Extract.

II. The Author is apt to believe, that St. Paul was really taken up into the highest Heaven, above all the Stars, *in the Body*. He says the Apostle went thither, and came back again, in less time than is requisite to boil Asparagus, (*citius pene quam asparagi coquuntur.*) See the Margin \*. That Expression brings into my Thoughts a Passage of *Homer*, importing, that *Mars* being wounded by *Diomedes*, was cured of his Wound in as little time as is requisite to curdle Milk.

ὅς δ' ὅτ' ἔπος γάλα λευκὸν ἐπεγόμεν' οὐ συνέσχευε,

τρεῖς ἔδν, μάλα δ' εἶμα περικύρεται κυκλῶντι.

ὅς γὰρ καρπῶλινος ἵισατο δρεὼν Ἄσπεα.

*Iliad. E. v. 902.*

Mr. Heidegger observes, that ignorant People, who have often seen *Jacob's Ladder* painted in the Bible,

\* Mr. Heidegger adds, that he never read any Commentator, who believes that St. Paul was above three Days in his Journey to Heaven.

might

might be apt to think, that the third Heaven is not at a prodigious distance from the Earth. But (says he) all knowing Men are convinced of the contrary. Whereupon he undertakes to show the vast extent of the Universe, and alleges several Experiments that prove it undeniably. Telescopes may be used for that purpose, to look upon the Moon, the Planets and the Stars; but Mr. Heidegger would not advise any body to contemplate the Sun with that Instrument, because four Years ago he was like to lose his Sight by it, and was almost blind for several Days.

Our Author infers from the vast distance of the third Heaven, that the swiftness of St. Paul's Body is almost incomprehensible. The swiftness of an Arrow, of a Cannon-Ball, and of Lightning, cannot be compared to it. *Hoc, Auditor, est rapi, hoc est esse celocem, non corbanum. Per dat veritate jam omnis alia celeritas, quam sive natura, sive ars exhibet, mera est cessatio: Glandes tormentorum, sagittæ, meræ sunt cochleæ: Fulminum ignes ipsi attrepidant formicinarum gradum, &c.* In order to make the swiftness of the Apostle somewhat intelligible, the Author instances upon the prodigious Motion of the Firmament round the Earth in twenty-four Hours. If St. Paul (says he) moved as fast, he came to the upper Part of the Firmament in few Hours; but then he must have been troubled with a violent Side-Wind, especially the higher he went up. Mr. Heidegger adds, that the Apostle was not altogether free from such an Inconvenience, if he crossed the Vortices of Descartes, unless the Divine Power prevented it. At last, the Author considering that the Copernican System is now generally admitted, has recourse to another Instance, viz. the prodigious swiftness of the Light, to make us apprehend how St. Paul could fly up into Heaven in few Moments.

III. The following Lectures run upon these Words of St. Paul, 2 Cor. XII. 7. *And lest I should be exalted above measure through the abundance of the Revelations, there was given to me a Thorn (αγκυλον) in the Flesh, the Messenger of Satan to buffet me, lest I should be exalted above measure.*

Mr.

Mr. Heidegger having themselves not confessed the  
 real Explication of the Passage, in which a just Inter-  
 nation against those *Religious Censures* Commenced,  
 and Monks in *Witche*, who pretend that St. Paul felt  
 the Lust of the Flesh, and the temptations notwithstanding  
 by the Words above quoted. *Utrum si homo non  
 expulsienda carnis, sed ad phantasiam sua sensus inveni-  
 untur transformari, et fœdas imaginationes, singulas  
 veneros, tentigium, & similia, que exprimitur possit.*  
 Our Author objects to the Fictions of the Fathers,  
 that none of them entertained any such Thoughts of the  
 Holy Apostle. He adds, that *Elasmus* considered  
*Bellarmin* of an imposture, who pretended that St. Au-  
 gustine and Theophylact had been of that Opinion. 'Tis  
 true, *Bullinger* himself was imposed upon by the Latin  
 Translation of Theophylact. Which shows, (says the  
 Author) how dangerous it is not to consult the Ori-  
 ginals upon all Occasions. This new Explication was  
 broached by *Lysenur*, *Hage*, *Tissot*, and other Wri-  
 ters of the latter Ages, who had generally no Skill in  
 the Greek Tongue, and were deceived by the Word  
*Salutaris* in the Vulgar Bible. In order to set off this  
 new Exposition, they did not scruple to say, that St.  
 Paul felt the Lust of the Flesh, since he slept in a  
 River the Virgin *Theris*. This Story was readily taken  
 up by the whole Monastic Tribe. *Ennius* wonders  
 how any learned Divine could believe it. The same  
 was asserted afterwards by *Bellarmin*, *Episcopus*, *Bailler*,  
*Cornelius à Lapide*, and many others. Adeoque (says  
 our Author) *per vias istas Monachorum & Mercatorum,*  
*preservum si quando,*

*Monacho barbam petulantis monachis velant,*  
*proverbialis cuiuspiam colorationis faciem habet, dicere,*  
*Paulum Apostolum eadem urtica vexatum fuisse.*

Mr. Heidegger complains of an immodest Priest, who  
 boldly asserted the same thing. "Non possum præte-  
 rire, quod mihi ante annos aliquot scripsit amicus  
 "Clariss. Basileensis". Se nempe Sacrificulo ibi diver-

\* D. V. Paravicinus, Gymnas. Corrector meritiss. & cele-  
 berr.

"fanti,

“*Sani, & indispunctionem contravenientem, de Mona-*  
 “*sticis imprimis Vitiis, objectisq; inter alia periculum*  
 “*sanctissimæ confessionis non voluntario, neque iudicio li-*  
 “*bidinis, remedia impudenter. Spoliata. Respondit*  
 “*fœdissimè nihil id sanctitati derogare, cum & Paulus,*  
 “*sine quæ detrimentis provigines sentigineque senserit,*  
 “*ut pote qui dicit alicui (non potuit citare locum im-*  
 “*perius citatus) *Domine, vinum, das, dñg, ven, mī**  
 “*dicunt.*”

The Author proceeds to shew, how this absurd Ex-  
 plication was occasioned by the Words *Stimulus in car-*  
 ne to be found in the vulgar Translation. The Pas-  
 sage of *Mt. Heidegger* ought to be inserted at length.  
 “*Ceterum latè hinc culpa tenetur, interpretes *vulgares,**  
 “*quisquis fuit, qui verba Pauli reddidit *Stimulus,* vocè*  
 “*ad improbitatem à Latinis sapissime flexa; & deinde*  
 “**Stimulus in carne,* utrinque contra Textum Orig-*  
 “*inales, ut noster vidimus. Notam autem verbo-*  
 “*rum is est *sonus* quidam peculiaris, ac mirum non*  
 “*fit, hominibus in illa palestra exercitis, *venio prostra-**  
 “**tus & equivoconus fœdè* frequentare suis, statim*  
 “*illam salivam in os venisse. Videmus *in carnis,**  
 “*quantum seinde interfit, interpretes. Scripturæ esse*  
 “*exactam & prædentem simul. Sunt enim & alia lo-*  
 “*ca, in Job & alibi, quorum profanissimos interfe-*  
 “*rentes abusus multam originis hæc partem, cum*  
 “*omnem fontem culpam, alicui tali, & facile medi-*  
 “*cina, si liceret, admissare, debet incuria.*”

Mr. *Heidegger*, not contented with these Observati-  
 ons, undertakes to confute the Explication above-  
 mentioned, and to clear the Apostle from the Imputati-  
 on of many *Roman* Catholick Commentators. What  
 he says upon this Subject will appear very satisfactory.  
 “*Commentum illud de Pauli *uredine* refutationem non*  
 “*meretur, & si meretur, occupata est dudum hæc ope-*  
 “*ra à Theologis penè omnibus, imprimis *Chamero,**  
 “**Riveto, Vechiero.* Sensisse virum profectè jam ma-*  
 “*tis, *ἐν κόπῳ καὶ ἀγρυπνίᾳ,* sub tantis oneribus, tot inter*  
 “*diurna jejunia & pervigilia vix spirantem, pietatis per*  
 “*omnia rigidum satellitem, sensisse, inquam, illum*  
 “*stultas & stultificas ejusmodi titillationes, easque illi*  
 “*divinitus datas, & quasi è tertio cœlo ab eo reporta-*  
 “*tas, idque demum cum capillus ipsi fieret senii con-*  
 “*finio*”





## ARTICLE LXIX.

REMARKS upon Mr. Barnes's Edition of  
HOMER. By the Authors of the *Acta*  
*Eruditorum*.

POSTquam superiore Mense Prolegomena Græcorum in hac Editione Homero præmissa percurramus, nunc exequamur quæ ibi promissimus. Est autem nobis constitutum, quædam tantum delibare ex prioribus aliquot *Iliados* libris; non enim defore speramus aliquem, qui seriam & severiorem in hanc editionem exerceat criticam, cum tam aeres & validos adversarios habere intelligamus Cl. Editorem. Et sunt sane ea fata scriptorum Homericorum, ut olim quidem illorum occasione exorta sit natio Criticorum, qui ἐκδόσεις & διορθώσεις Homeri fecerunt, quorum princeps Aristoteles (ὁ πρῶτος καὶ φασὶν ἡ κερτικὴ τε καὶ γραμματικὴ ἀρχὴ καὶ βῆσις inquit Dio Chryl.) deinde Zenodotus, Aristarchus, alii; nostris autem & parum nostrorum temporibus ejusmodi fere prodierunt Editiones illius Poetæ, quæ indigent illæ quidem omnes rigidiori censura, nescio tamen quæ fortuna evaserunt, præter Schrevelianam, de qua Dissertationem edidit Mericus Casaubonus. Ex illis autem paucis, quæ attingemus, apparebit, quanta messis parata sit Criticis hac etiam Editione; licet in ea plus sit præstitum plusque studii & laboris, ut videtur, adhibitum, quam in quavis alia typis impressa.

Non ab te erit prius indicare, quibus administrationibus adjutus Vir Cl. præcipuam laudem suæ Editioni concilaverit. Ea sunt in primis MSta diligenter, quod ubique apparet, excussa. --- Horum ope sæpissime Homericum contextum restituit, valere jussa non raro Henrici etiam Stephani auctoritate, quam sua Editione tantam ille consecutus fuit, ut plerique, qui postea Poetam edidere, illius vestigiis tuto se insistere posse crederent.

Non

Non possumus hic silentio prætere, eandem, quam Cl. Editor grates celebrat Doctam Humanitatem Reverendi admodum Patris JOANNIS MORI Episcopi Eliensis, nos etiam esse expectos, cum enim superiore anno Vir eruditissimus M. Jo. Fried. Burg, S. Theol. Bacc. Collega noster honoratissimus, dum Londini ageret, indicasset Viro Clariss. Jo. Postlewayte, Gymnasi Paulini Rectori, apud nos hic parari novam Editionem Herodoti: atque is, quæ ejus est singularis humanitas & erga nos benevolentia, ut aliquid conferret excepto illi, mox convenisset de ea re Reverendissimum Episcopum, factum est, ut impetravimus quedam; quibus non mediocre decus concillabitur illi Editioni. Sed non pigebit pauca super ea re ex literis Cl. Postlewayte ad Carissimum illius Editionis humanissime scriptis apponere: *Quod itaque unum potui, inquit inter alia, communem illam Doctorem omnium nostrorum Patronum optimum, Extororem Factorem & Adjutorem benignissimum, Reverendissimum Joannem Morum Episcopum Eliensem addi, & cum eo rem communicavi. Is non modo quod certo expectabam, de ea re magnopere gaudere videbatur, sed statim ex amplissima Bibliotheca sua libris omne genus optimis instructissima Codices duos Herodoti impressos protulit, quorum unus Jos. Scaliger & Is. Casaubonus olim eorum possessores Adnotationes non paucas adleverant. Illorum librorum usum Rev. Prasul ultro obtulit, ipsosque mihi tradidit, ut inde qua fieri id posset diligentia, Adnotata illa describenda curarem. Quod ego libentissime suscepit, &c. Tales multi existant Musarum Patroni, talibus Deus vitam longissime proroget, ipsique in primis Reverendis. Episcopo!*

Sed nunc ad institutum ut redeamus, optaremus utique ex animo propter egregios istos conatus, ut plene & solide gratulari liceret Cl. Editori de ejusmodi Editione Homeri, in qua saltem paucissima desiderari possent; verum ut multa bene facta hic libenter & læti agnoscimus, ita non pauca secus cecidisse deprehendere nobis visi sumus, id quod jam ostendere conabimur. Iliad. a v. 14. *σῆμα τ'* in singulari editum, i. e. *σῆμα τ'* auctore Henr. Steph. pro *σῆματ'*, i. e. *σῆματα* in plurali ut omnes habent Editiones. ante Stephanianam ipso Stephano faciente; qui pristinam Lectionem mutavit, quia

quæ potest haberi per se, si quæmar supranota. Deinde  
qale: ἐβουλόμην πικρὸν καὶ ἰσχυρόν, ut ait,  
omnino possit. Totus ratio non est quidem nulla;  
sed non sufficit ad quidquam hinc mutandum; nam et si  
utrobique de eadem re est sermo, tamen sitendam, al-  
ter parti ex personis Poetæ vel Musæ dictâ, alteram ex per-  
sonâ Agamemnonis, qui, & quidem iratus, aliter lo-  
quens potuit introduci eadem interioris momenti et vo-  
cis illius, quemadmodum *velamina* & *ferrum* illic Poetis  
dicere, ubi sufficiebat *velimen* & *ferrum* dixisse; & mul-  
ta sunt, quod in utraque lingua ratione numeri pro-  
miscue interspari solitis. Quod autem posteriore loco  
de γῆνι, quasi id necessarium hic sit, non ita est; nam  
est hoc Trajectio; hæc autem fuit oratio naturali ordine  
in dī. suprascripserat, *καταδύει γὰρ θυγατρες, πέποιθε  
δε.* Cum igitur stare possit pristina lectio, non debuit  
mutari contra consensum Editionum, & quod pluri-  
orū, contra auctoritatem veteris Scholiastæ, apud quem  
in Editione Romæ & Venetæ vox integra ita exco-  
pitæ ETEMMATA & explicata repanduntur. Nec ali-  
ter cetis legi Dio-Chrys. in Homero versatissimus, O-  
rat. XLII. ubi hæc alludit: εἰ χυροί ἀνέστησαν οἱ δὲ  
βίπλοισι. Inq. ὁ βίπλος οὐκ αὖτε θυγάτης θυγας οὐκ  
ἐστίν αὖτε. p. 199. A. B. & Orat. LXI. οὕτως αὖ τῷ Χρυσό-  
στομῳ αὖτε θυγάτης οὐκ ἐστίν αὖτε. ὡς τὴν θυγασιν οὐκ αὖτε  
αὖτε θυγάτης οὐκ ἐστίν αὖτε. p. 381 D. Vi-  
detur & p. 386 C. Hæc nos merito movent ut pristi-  
nam lectionem retinendam censamus; non quod Henr.  
Steph. futurum putabat, ut aliquem moveat hæc in-  
terpretatio Οὕτως αὖτε Ἀρε :

**Audience:** นักศึกษา: อาจารย์: นักวิชาการ: ผู้สนใจทั่วไป

3. Bernard Greyson was wife Jan.

Nam si vel maxime *ἐπὶ τῇ* eam. Hæc: Sæph. legisset Ovidius, *ἀντιόχου* plotasset vitæ potasset dicere, ut seplime alias occurrit: & melius dixit *ὡς* vitasque ferentem, quam si scripsisset *ὡς* vitasque ferentem, quod ambiguitatem involvit. Mox v. 20. *ἀντὶ τῆς* scripsit pro *ἀντὶ τῆς*. Hoc jam *ἐπὶ τῇ* malis minus ferendum quam illud prius; nam hic contra fidem omnium omnino. Editt. *ὡς* lectio, de qua debetari posset, an hic

hic sit satis conveniens. Ipsi quidem in Notis cō-  
*firmantur*, confirmantur, cō. v. 13. *λυσιδὸς τε θυγατρὸς* sed  
 non animadvertit, hoc verbum apud Poram in voce  
*Media* de eo solere usurpari qui redimunt captivos, in  
*Asiis* autem de eo qui reddit redemptos. *Asiis* vasis  
 exempla: illud v. 20. *παῖδα δ' ἡμὶ λύσαιτε*, & mox v.  
 29. *τὸ δ' ἐγὼ εἰ λύσω*. & Il. α. v. 137. ubi Hectoris cada-  
 ver redimitur, *Ἄλλ' ἦγε δὴ λύσῃ, ῥηέϊα δ' ἰδέξαι ἄ-  
 ρωνε*, deinde v. 361. *τοῖω δ' ἡμῖν Εὐροῇ τοι λύσαι*.  
*Media* vasis illud v. 13; & 372. *λυσιμέντε τε θυγατρὸς*.  
 Il. α. 302. *Ἐκτρε τῷ μὲν ἔνεχ' ἰκάνει* — *λυσιμέ-  
 ντε* — *σὺ σῆο*, & ibid. v. 175. *λύσας δ' ἐκείλυσεν* *Ὀ-  
 λυμπόν* *Ἐκτρε δ' ἴον*. Tam enormis autem mutatio  
 facta est, ut versus non haberet: at quanto rectius factum  
 fuisset, si Vir Cl. illud quidem *λύσαντε* missum fecis-  
 set; alteram autem conjecturam suam, quam in No-  
 tis affert, dam posse & *λύσαιτε* legi dicit, illi prætulif-  
 set; nam hæc utique egregia est: non minus ac lectio  
 illa quam nos in Scholiis MSS. Manuelis Moschopuli  
 invenimus, ita enim ad hunc locum ibi: *λύσαιτε, ἀντὶ  
 τοῦ λύσατε τὸ ἢ ἔκτεκον ἀντὶ περιστατικῷ* & optime  
 convenit *ορπαικῶς* *λύσαιτε* sive *λύσοιτε* cum antecedente  
*ορπαικῶς* *δοῖν*. Totum autem locum ita distinguendum  
 & legendum putamus

Τμὴν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες

Ἐκτόρσιν Πειδμοιο πόλιν, εὖ εἴρηδ' ἰμῶν

Παῖδα δ' ἡμὸι λύσαιτε φίλων

ut post punctum *τὰ δ' ἀποινὰ δέχεται* inferatur, *ἀπ' ἑλλης ἀρχῆς*, ut loquuntur Grammatici. Scripsimus etiam hic *παῖδα δ' ἡμὸι* pro *παῖδα δ' ἡμὸι*, ex mente Apollonii Alexandrini, quia *ἡμὸι* est emphaticum, & refertur ad *ἡμῖν*, nec aliter Cod. MS. Homeri Pauline nostræ Bibliothecæ. Videtur autem nihil pensi habuisse Vir Cl. si vel audacior videatur, dum reponat in contextum quod ei libitum foret; hinc Il. α. v. 342. scripsit *τοῖς ἄλλοις ἢ γὰρ ὁ γ' ἐλπίσει ορπαι δοῖν* nempe pro vulgato *ἐλπίσει* fecit *ἐλπίσει*, non dubitans imitari, *πὺ τολμήσαντες γὰρ* ab Eustathio castigatos, ita enim ille: *τινὲς μὲν τοῦ ἐπὶ ἐλπίσαν γὰρ* *ἐλπίσει* *ορπαι*; sic autem ibi legendum esse vidit Vir Cl. cum interea po-  
 tueris



ut & simplicia illa; similis hoc improvide Vir Cl. retineamus ergo pristinam Lectionem Homeri *πιδε φαίνορ*, & alibi *φαιλά*, uti & *τετυμμένα* & *τυμλόν*, &c. Il. d. v. 21. *Ἄλλ' ἐκ δὲ μ' ἐποτρύνει δαρυδανέος πέδιλός τε Ζηνὸς ἄρ' ἔτι*. Hic addidit Pronomen *μ'*; non propter versum, ut quis forte putaret, cum precedentis *Ἄρ'*, alias plerumque breve, hic debeat esse longum; sed, quamvis possit produci *αὖ*, tamen addidit *μ'*; quia videtur hic inferi debere; ut ait: idque addo evidens esse, ut non amplius sit dubitandum. Nos abesse potius id debere putamus. Il. d. v. 468. *Ἰδὺν ἀμύνειο* *ἑοῖο*. Hic cum vera Lectio se obtulisset, eam discernere. Vir Cl. a falsa non valuit. Sic enim in Var. Lect. *ἑοῖο*] γ. τοῖο M98: CCC. Mori & Barocc. Oxon. Edd. Florentina. Basil. Eustathii. Quibus nos addimus, *τεοῖο* legi etiam in Cephalæi Ed. Argentorat. & in Romana Eustathii; ipse enim Basteensem solet allegare. Hanc lectionem deseruit, nec causam ejus rei edisseruit: oblitus etiam, quid in eodem isto libro ipse ediderit, nempe idem istud hemistichium & in eadem *ἑοῖο* orationis v. 37. *Ἰδὺν ἀμύνειο* *τεοῖο* recte, ut hic habent Editiones etiam illæ quæ v. 468. male *ἑοῖο* legunt. Necessè est ut agnoscat, se in alterutro istorum locorum falli, debet autem id fateri in posteriore. Exponunt vero Scholia minora & Eustathius *Ἰδὺν ἀμύνειο* *τεοῖο*. *Οὐρανὸς* *οῖ* & Hesychius: *τεοῖο*, *οῖ* quibus oportebat auscultatam. Hæc hæctenus.

Summatim notamus, ob metrum plurima hic aliter legi quam in aliis Editt. Hinc sapissime in *Puturis* & *Aoristis* primis A& Med. vocis geminatur *σ*, cum id rarius fiat in aliis. Il. γ. v. 223. *ἐλάτης* Il. δ. v. 498. *ἀνδρίων* Il. ε. v. 255. *ἐπαινεύω* & v. 449. *ἐπαινεύω*, & alibi in aliis plurimis. Forte tamen non in omnibus sic temere id oportuit factum; nam de *ἑδω* & *ἑδω*, quod frequentissime occurrens semper geminato *σ* scribit, ubi longa debet esse syllaba, quasi alias in eo *σ* sit breve, de eo dubitari potest. Ipse quidem cum Il. δ. v. 42. edidisset *ἑδω*, hæc annotat: Ita semper cum duplici *σ* scribendum quoties metrum postulaverit, ut etiam in optimis & antiquis exemplaribus: certissimum enim *σ* *ἑδω* mediam corripere, vel ex unico hoc loco Odyss. ε. v. 233. *Οὐκ ἑδω*, *ἑμὸς* *δὲ* *μενέω*

μῦθος ὅτι· ἰδὲ φησὶν. Nondum idusqueque cer-  
 tam; potest ibi esse συνίησις, qualem ipse omnino de-  
 bet agnoscere. Il. v. 255. Ἀλλ' ὅμ' αὖτις· τρῶες μ' ἐν  
 ἰδὲ Παλλὰς· Ἀθήνη· sic enim edidit ἐὰ cum aliis etiam.  
 Certe apud Autores alios, apud quos rarius geminatur  
 σ ad producendas syllabas in *Aeristis* & *Futuris*, depre-  
 hendimus. α. longum. Sophocles in *Ajace*. v. 1344.  
 Οὐ φησ' ἰδάν· πῶς δ' ἐπὶ τὸν νεκρὸν τῆς φῆς, Aristophanes in  
*Nub.* v. 697. Χαμαὶ μ' ἔσπον αὐτὰ ταῦτ' ἐκροβίλας.  
 Quod autem de *Exemplaribus antiquis* ἔσ' optimis ait,  
 in illis cum duplici σ occurrere hoc verbum, id non  
 semper ita se habere videmus; in illo ipso versu nulla  
 Editio earum, quæ nobis nunc sunt ad manus, habet  
 ἰδάν omnium antiquissima Florentina habet ἰᾶσαι  
 tantum puncto perperam subscripto, ceteræ ἰᾶσαι, Al-  
 dinae duæ, Cephalæ, Eustathii Romana & Basileensis,  
 Hen. Stephani, Oxonienſium: nec aliter in Scholiis  
 Min. in quorum primis illis Edd. Romana & Aldina,  
 hæc ex versu illo ita excerpuntur ΑΛΛΑ ΜΕΛΑ ΣΑΙ,  
 in aliis etiam locis rarissime geminatur, ut potius gemi-  
 natum vitiosum sit ducendum. Eadem de causa du-  
 plicavit etiam λ Il. λ. v. 570, ubi etiam σ duplex: Τὸν  
 δ' ἐλλάνωλο γέροντα. ubi notula hæc: *Ita hic σ dupli-*  
*candum sensu; ut ἔσ' olim, in aliis plurimis locis, ut*  
*ε. v. 83. ἔλλαθεν; χ. v. 414. ἐλλίσανδρα. Odysſ. λ. v. 35.*  
*ἐλλισάμην. ἔ. η. v. 480. ἐλλισάνδρα, &c.* Est autem  
 hic error in scribendo, commissus; cum enim de du-  
 plici σ coeperit loqui, ejusque rei exempla se allaturum  
 promiserit, affert exempla tantum de λ: forte pro *ut*  
*ἔσ' olim* voluit scribere *ut ἔσ' τὸ λ*. Ceteram nec hic  
 plane necesse erat geminari λ, maxime si pro vulgato  
 τὸν δ' ἐλλάνωλο legas τὸν δ' ἐλλάνωλο, quam lectionem ip-  
 se annotavit; fuit Vir Cl. omnium optime δ' ibi posse  
 pro longa poni. Eadem de causa *vocales* quoque mu-  
 tavit, Il. α. v. 489. Διογενὴς Πηλεΐδης ἦος. hic Πηλεΐδης  
 pro vulgato Πηλεΐδης vel Πηλεΐδης, quod in MSS. in-  
 venisse se testatur, quæ utraque lectio cum ferri possit,  
 ipso faciente, si per συνίησιν coalescant duæ syllabæ,  
 ut sæpiſſime fieri solet in similibus; tamen quia tutius  
 legi Πηλεΐδης posse putat, id, quod in nulla Editione,  
 nec in MSS. invenerat, in contextum recepit. Hic  
 quidem declinavit συνίησιν alibi autem libenter admi-  
 sit,

fit, ut H. & v. 811. cum πῶλεος pro πῶλεος rescribitur  
 ἔστι δὲ τις περσέριδα πῶλεος, αἰσθητὴ καὶ ἡμεῖς, non ma-  
 le; ut & Il. δ. v. 117, ubi rescribitur μελαίνων πῶλεος  
 an posuit, Ἀλλῆτα πέρσους μελαίνων ἔστι ὀδυνάων, ubi  
 inter alia: ἰὼν αὐτοὺς πῶν αὐτῶν ἰσχυρῶν ἰσχυρῶν μελαίνων  
 εἰς, quod de αὐν vix esse dici potest. Ob iterum eti-  
 am vocem δεικλυδός, saepe apud Homerum modo lon-  
 ga modo brevi penultima occurrence, ipso quoties  
 longa esse debet, per se scribit, Il. ε. v. 55. Ἀλλὰ μὲν  
 Ἀφροδίτης δεικλυδός μελαίνων, ubi; Ita, inquit, pro  
 δεικλυδός legebis ἔστι semper alias, ubi iterum posuit,  
 &c: Plura hujus generis observavimus; quae partim  
 probamus, partim improbamus, partim in dubium vocare  
 posse videmur; sed ea nunc omittimus.

Unam adhuc addemus observationem, nimirum sa-  
 pissime in hac Editione ponitur *Articularis* compositus  
 sed in suis generibus & casibus & numeris; ubi debebat  
 simplex *Articularis* & cum *Conjunctione* de poni, quoties  
 non perisse pro Demonstrativo Pronomine & poesi-  
 os usurpat, per quod suppositum a Scholiasta exponi-  
 tur. Nimirum scribitur hic τῷδε, τῷδε, τῷδε, αὐτῷδε,  
 τῷδε, τῷδε, &c. pro τῷδε, τῷδε, τῷδε, αὐτῷδε, &c. Hoc  
 exemplis hic ostendit minus commode potest, nam ex  
 plurium versuum contextu demum dignoscitur, ubi hoc  
 vel illo modo legendum. Sed aliud etiam circa hanc  
 syllabam de commissam invenimus, dum ea annectitur  
 vocibus, quibus minime debebat annecti, nec unquam  
 solet, ut in Scholiis ad Il. α. v. 58. ἐν αὐτῷδε, pro  
 ἐν αὐτῷδε, & in contextu. Il. γ. v. 200. Οὐτῷδε αὐ  
 & v. 229. Οὐτῷδε Αἴας, pro Οὐτῷδε ὁ αὐτῷδε & Οὐτῷδε  
 Αἴας. Nemo hic objiciat Scholion ut priorem istam  
 locum v. 200. ἢ ἐπὶδε λέγεται καὶ ὁ αὐτῷδε τῷδε non  
 extat hoc in Edd. quae praecedunt Hekianam; sed est  
 additamentum Schrevelii falsissimum, & Nostro etiam  
 retentum, ut multa alia, de qua re in posterum plura.





## ARTICLE LXX.

## R O M E.

**A** New Edition of *Demosthenes* is ready to come out, with a new Translation and many Notes. The Abbot *Lucchesini*, who is the Author of that Edition, has prefixed to it a Preface, wherein he criticizes the Version of *Welfius*, and takes notice of a great many mistakes committed by that Translator.

The Abbot *Adami* is preparing for the Press a new Edition of *Libanius* in six Volumes in *Folio*. The Library of the *Vatican* has afforded him many Pieces of that Author, never yet published: Others have been found in *Germany*. M. *Adami* will put out the Orations before the Epistles, and he hopes the first Volume will be printed off before the end of the Year.

Father *Lucchesini*, of *Luce*, a famous Jesuit, and Confessor of the sacred Congregation of *Rice*, has published the second and third Part of his *History of Jansenism*.

*Polemica Historia Jansenismi contexta ex Bullis, & Brevis Pontificiis, Literis. Cleri Gallici, Sorbonæ Decretis, aliisque authenticis Actis, quæ omnia, nullo adempto verbo, dantur in fine Voluminis. In quæ statuitur judicandum esse infallibili uerbo fidei divinæ, quod in Jansenii libro sensus & doctrinæ hæreticæ continentur. Ostenditur vanam esse oblationem silentii, & frustra tentari alias quascunque elusiones à Jansenii assertis. Euchiridii Pars II & III.*

The first Part of this Work came out several Years ago, with this Title: *De Jansenianorum hæresi, &c.*

The Abbot *Vignoli* will shortly print a Dissertation concerning the *Chronology of the Emperor Elagabalus*, wherein he confutes the Dissertation which *Father Valschi* has published upon the same Subject.

## L Y O N S.

**A** Bookfeller has lately published a new *French* Translation of the *Armamentarium Chirurgicum* of *John Scultetus*, Physician and Chirurgion of the Republic of *Ulm*, in one Volume in 4to, divided into two Parts, consisting of 550 Pages.

That Book was translated the first time at *Lyons* forty five Years ago, by *Dr. de Bosc*, Physician and Chirurgion. But because Chirurgery has been very much improved since, and because it was necessary to mend the Style of that Work, and to add to it the new Discoveries that have been made, and the Remedies proper for each Disease; the Bookfeller has got it newly translated by a famous Physician, who has already published a Translation of all the Works of *Michael Esmulerus*, and of several other physical Books.

The *Armamentarium* of *Scultetus* is certainly one of the best chirurgical Books we have. It contains, in forty eight Copper-Plates, all the Instruments that have been invented by the Ancients and the Moderns: It teaches the use of those Instruments, and how to make all sorts of Operations upon the human Body, and to apply the necessary Remedies.

It is enlarged with a general Treatise of Dislocations, Fractures, &c. and with a complete Treatise concerning the Delivery of Women, either natural or unnatural. Among the Treatises inserted in this Book, besides many Additions that have been made to each Chapter, the Readers will find a Method of performing the Operation of the *Fistula in ano*, with two Instruments proper for that Purpose; and a curious Dissertation upon a Monster born at *Lyons* the 28th of September 1702, containing a very plain and natural Explication of many extraordinary and surprising Phenomena, that have been observed in that Monster.

There

There is also in the same Volume a Description of two Human Monsters, one of which was born at Lyons the 11th of March 1671, and the other at Wittenberg the 5th of July 1651.

The second Part contains a hundred and three Observations and Cures made by the Author, whereby he clears and confirms the Method which he proposes in the first.

The same Bookseller will shortly publish a French Translation of *Blancard's complete and reformed Anatomy*, by the same Translator, adorned with all its Cuts, very carefully engraved.

## ARTICLE LXXI.

LETTERA del Sig. Marchese SCIPIONE  
MAFFEI al Sig. *Apostolo Zeno* in data  
de' 26 Giugno del corrente anno (1711)  
da Torino.

That is,

A LETTER to M. *Apostolo Zeno*, con-  
cerning the Library of H. R. H. the  
Duke of Savoy, written from Turin,  
the 26th of June, 1711. By the Mar-  
quis SCIPIO MAFFEI.

Dear Friend,

I Thought I should make a very short Answer to your Letter, in which you desire me to send you some News relating to Learning; for all the talk of the Town runs upon bringing the Troops together, and going into the Field. But it falls out that I have more

matter of that Kind to entertain you with, than I can well enlarge upon for the present. 'Tis true, the things which I have found here, are not new; however, I am sure, the more Ancient they are, the more they will be acceptable to you. Besides, if I am not mistaken, the following account must needs appear wholly new to you: Perhaps neither you, nor any body else, did ever hear of the Library of *Turin*, and of the inestimable Treasures contained in it. On the contrary, it has been hitherto generally believed, that this part of *Italy* was deprived of those Curiosities, that are so common every where-else. Before I took this Journey, having enquired of some *Piemontese*, whether it was possible that there should be no Library in such a noble and ancient Court, they told me there was one, and that since the great Fire, which happened fifty Years ago, when all the Books were thrown out of the Windows, those that could be recovered, had not been put in order, and lay all in a Heap. I asked, how they were bound; and I perceived, from the Description of the binding, that there was a great quantity of Manuscripts, or at least of old Editions. I wondered how those learned *Ultramontanes*, who travelled into *Italy* only with a design to make new Discoveries relating to learning, and were let into that Room, could forbear perusing those Books; and I resolved to satisfy my Curiosity. Being arrived at *Turin*, and having spent some Days about the Business, which has occasioned my Journey, I went to the Library. The Books were no longer in a heap, but placed upon Shelves by the care of the Abbot *Macher*, a most obliging Gentleman of *Savoy*, who was a publick Minister at *Venice* some Years ago. His Royal Highness has ordered him to put that Library in Order, till the noble Project which has been formed here, for the promoting of Learning, may be executed: Which makes me hope, that this Country will be no less famous for Learning, than it is now for its Warlike Exploits. I quickly observed, that this Library being very Ancient, and having been neglected for a long time, has no modern Books in it, excepting a long Set of Volumes relating to the publick Law, especially the Civil and German Law; which

are

are very scarce in *Italy*. I took out here and there many Books, and I found several of our ancient Editions of *Venice*, *Barrois*, and *Roma*, and abundance of those small Pieces that came out in *Italy* in the XV<sup>th</sup> Century, or in the beginning of the next, and are now so much esteemed by many People, and even carefully reprinted in remote Countries.

I have seen many Books here printed upon Parchment, among others the *Polyglot Bible* in XI Volumes, published by *Plantin* at *Antwerp* under the Direction of *Armin Montanus*. The following Words are to be seen in Gold Letters upon the Cover of the first Volume: *Emmanuel Sabaud. Duci Sacror. Biblior. exemplar parum XI. tom. in membr. Philippus II. Hispan. Rex Cognatus ac fratri. chariss. sacrum munus. MDLXXIII.* I have perused with great Pleasure the *Theatrum Saturni*, or the *Atlas of Savoy*, which I had never seen before; few Copies whereof were magnificently printed at *Amsterdam*, *apud haredes Joannis Blaeu* 1682. *Fol.* The first Volume contains *Piedmont*, and the second, *Savoy*, and other Dominions; with a great many Maps representing not only the Plans of Towns and Fortifications, but also the Passages through the *Alps*, and all considerable Buildings. One may see in that Work an exact Delireation of the Arches of *Susa* and *Annecy*, and of other Remains of Antiquity; among which there is an Arch of Marble to be seen at *Aix* in *Savoy*, a place very much frequented by the *Romans* by reason of its hot Baths. That Arch was not erected for a Victory, or a Passage, but for a Sepulchre; *L. Pompeius Campanus vivus fecit.* There are at the top of it eight small Cells with their Inscriptions; they contained the Urns and Ashes of that Man's Relations. In that part of the *Atlas*, which describes the Country of *Nice*, one may see the famous Trophy of *Augustus* drawn from the precious Remains of that great Work: That Piece is the more valuable, because those Remains are no longer extant, having been destroyed during this War.

But you expect with great Impatience, that I should discourse of Manuscripts; of which you are extremely fond. I shall only say something upon that Head; for

for an exact Account would take up several Months. The Manuscripts are so numerous, that they amount to some thousands. They are most of them large, and many so bulky, that it is no easy thing to take them out. I have spent a great part of that time, which I could spare, upon one single Manuscript, and therefore I shall discourse of it at large. It is neatly written in Capital Letters upon Parchment, and consists of 122 Leaves; but it is imperfect at the End. It did belong formerly to the noble Monastery of Bobio, as it appears from these Words prefixed to it, *Liber sancti Columbani de Bobio*. I think it was written in the 8th Century, and even before the Middle of it. What is certain is, that there are few Manuscripts so ancient as this. I do not send you the Alphabet, because the Character of those Times is sufficiently known from the Specimens that have been published of the most ancient Manuscripts: But because you saw last Year the *Lactantius* of St. Salvatore at Bologna, I must tell you, that as far as I remember, this Character is much larger, and in some measure more square. I shall occasionally observe, that the learned Father *de Montfaucon* is very much mistaken; when he says that this Manuscript (of Bologna) has never been made use of; for I have seen in the noble Library of Mr. Sabbate at Verona, an Edition of *Lactantius* in Folio, made at Cesena (I do not remember the Year,) in the Preface of which it is said, that it was corrected from that Manuscript; and it was by this Means that I came to know it. But to return to the Manuscript of Turin, you will doubtless be amazed, when I tell you that it contains, in the first place, the whole *Abridgment* of *Lactantius's Institutions*. We had only the third Part of that Abridgment, beginning in the Middle of the Vth Book; and it appears from St. Jerome, *de Viris illustribus*, that he had it not perfect. I began to read that Work with Eagerness, and then to transcribe it; but I have not been able to transcribe above one half,

or something more. However you need not be uneasy at it, for that Piece, and the remaining part of that Manuscript, will be shortly published by M. Pfaff, who has sent a Copy of it to Paris, to have it printed there. \* He is very well skilled in Greek and Hebrew; and tho' he is not above 24 Years of Age, yet he put out some Years ago a Critical Dissertation upon some Various Readings of the New Testament. He has been here for some Years, in the Quality of Preceptor to the Hereditary Prince of Wintemborg, and has had time enough to draw up an exact Catalogue of the Greek Manuscripts, and to illustrate them with Critical Observations: 'Tis to be hoped that Catalogue will be shortly published. In the mean time, I send you the Beginning of that Manuscript, without making any Alteration in it, knowing that you, and other learned Criticks, are always willing to see a Manuscript such as it is, either to take notice of the Orthography, and to find out the ancient Pronunciation, or because a manifest Error in the Copy enables one to discover other Errors that are not so palpable. I have only pointed this Fragment, and inserted in the Margin some of the most material Emendations. You will doubtless read with great Pleasure that Passage, which St. Jerome could not see, and which was thought to be lost in his own Time.

*Quamquam divinarum institutionum libri, quos jam pridem ad illustrandam veritatem rationemque † conscripsimus, ita legentium mentes instruunt, ita informant, ut nec palisitas parat fastidium, nec oneret ubertas; tamen horum tibi epitamen fieri. Potendi frater, desideras: credo ut ad te aliquid scribam, tumque nomen in nostro qualicunque opera celebratur. Faciam quod potestas, etsi difficile videtur, ea que septem maximis valoribus explicata sunt, in unum conferre: sit enim tantum & minus plenum, cum tanta rerum multitudo in angustum coartanda sit, & brevitatem ipsa minus clarum;*

\* I have published an Account of that printed Manuscript above, Art. XXXVI. † i. religionemque.

manente cum & arguente plurima, & ex multis, in quibus lumen est probationum, necesse sit prouti: quantum tanto totius copie est, ut vel sola librum conficere possint: quibus sublevis quid poteris? & quid sperant videri? sed emittat quantum vos scitis & diffusa subsergere, & prolixum trachere: sic eam ut neque res ad opus, neque claritas ad intelligentiam longo videatur.

In hoc opere, quo in lucem veritas protrahenda est, prima incidit questio, sit ne aliqua providentia, quae aut fecerit, aut regat mundum. Esse namque dubium est si quidem omnium fere philosophorum, praeter solam Epicuram, una vox una sententia est, nec fieri sine artifice Deo potuisse mundum, nec sine rectore consurgere. Itaque non solum a doctissimis viris, sed & omnium mortalium vigiliis, et sompniis, arguitur Epicurus: quis enim de providentia dubitet, cum videas caelos, terraque sic disposita, sic temperata esse universa, & non modo ad utilitatem, sed etiamque mirabilem, sed ad usum quodam hominum, ceterarumque viventium contentumque aptissime convenirent: non potest igitur quod ratione confusus suavitate coepisse.

Quoniam verum est esse providentiam, sequitur alia questio, an unus Deus, an plures: quae quidem multum habet ambiguitatis ‡: difficultas enim non modo singulis inter se, verum etiam populi, adque gentes. Sed qui rationem sequetur, intelleget, nec dominum esse posse, nisi unum; nec patrem, nisi unum: nam si Deus, qui omnia condidit & idem Dominus, & idem pater est, unus sit, novisse est, ne idem sit vapus, idemque sonus rerum. Nec potest aliter rerum summa consistere, nisi ad unum cuncta referantur: nisi unus deus gubernantem, nisi unus frenus moderetur, regisque adversa membra, tanquam unus. Si multi sint in exanime opem reges, peribunt, aut dissipabuntur, dum regibus incedit magno discordia mota: si plures in armis duces, tandem praehabuntur, donec unus optineat: si multi in exercitu imperatores, nec parere poteris a milite cum jubente.

\* There is a Gap here.

† Ut loquimur.

‡ I. ambiguitatis.



ter, nec ab iis imperantibus optineri, cum sibi quisque pro  
 meritis constet. Sic in hac re praesens fuisset moder-  
 ator patris conditor, aut saltem fuisset omnis haec mo-  
 les, aut nec condidit quidem omnino posuisset. Praeterea  
 in studiis non potest esse totum, cum singuli sua officia,  
 suas operationes persequantur; nullus igitur eorum poterit om-  
 nipotens imperare, quod est verum cognomen Dei,  
 quoniam de fabrica totius quod de ipso est; quod autem in  
 aliis, nec valebit attingere: non vulcanus sibi aquam  
 vindicabit, aut aërem indignum; non coëtes artem per-  
 titionem, nec vinetorum frugum; non arma mercenarius, nec  
 mare tyrannus; non Jupiter medicinam, nec asclepius sat-  
 urni: facilius illud ab alio potum suscipies, quam ipse  
 conqueat. Si ergo singuli non possunt omnia, minus ha-  
 bent vimini, minus potestatis: is autem Deus putandus  
 est, qui potest totum, quam qui de toto minimum. Unde  
 spiritus Dei est perfectus, aeternus, incorruptibilis, inpas-  
 sibilis, nulli rei participativus subiectus, ipse omnia possidens,  
 omnia regens, quem nec estimare sensu valeat humana  
 mens, nec loqui lingua mortalis. Sublimior enim ac ma-  
 ior est, quam ut possit aut cogitatione hominis, aut ser-  
 monis apprehendi.

Denique ut vocabo de profectis animi Dei praedicatori-  
 bus, patet quoque, Est philosophus, Est vates testimonium singu-  
 lare. Deo perhibens. Ordo principalis. Deum dicit, qui  
 caelum solumque cum ceteris astris, qui terram, qui maris  
 condidit: item noster Mares situmum Deum modo spiri-  
 tum, modo mentem, nuncupat, eamque velut membris im-  
 fusam totius mundi corpus agitare: item Deum per pro-  
 funda caeli, per tractus maris, terrarumque discurrere,  
 adque ab eo universas animantes trahere vitam. Ne O-  
 vidius quidem ignoravit, a Deo instructum esse mundum;  
 quem interdum opificem rerum, interdum mundi fabrica-  
 torem vocat. Sed veniamus ad philosophos, quorum tertius  
 habetur auctoritas, quam poetarum. † manarobian adse-  
 rit animum Deum dicens, a quo sit mundus instructus, mi-  
 rabili ratione perfectus. Aristoteles auditor ejus unam  
 esse mentem, quae mundo praesideat, conficitur: antist-

† 1. vindicabit.

\* Plato is wanting.

bonos animam esse dicit naturalem Deum totius summiæ gubernatorem. Longum est recensere quæ de summo Deo vel thales, vel pythagoras, & anaximenes antea vel postmodum stoici cleantes, & chrysippus, & xenon, vel nostrorum seneca stoicos secutus, & ipse tullius prædicationem verint: cum by omnes & quid sit Deus definire temptaverint, & ab eo solo regi mundum adfirmaverint; nec ulli subjectum esse naturæ, cum ab ipso sit omnis natura generata. Hermes, qui ob virtutem, monitarumque artium scientiam trismegistus meruit nominari, qui & doctrinæ vetustate philosophos antecessit, quique apud ægyptios ut Deus colitur; majestatem Dei singularis infinitis adferens laudibus, Dominum & patrem nuncupat: atque esse sine nomine, quod proprio vocabulo non indigeat quia solus sit; nec habere ullos parentes quia ex se & per se ipse sit. Hujus ad filium scribentis exordium tale est: Deum quidem intellegere difficile est, eloqui vero impossibile etiam cui intellegere possibile est; perfectum enim ab imperfecto, invisibile a visibili non potest comprehendi.

Supereſt de vatibus dicere. Varro dæmon ſybillas fuiſſe tradit: primam de Perſis, ſecundam lybiſſam, tertiam deſſida, quartam cimmeam, quintam erythreæ, ſextam ſamariam, ſeptimam cumanam, octavam belleſponſiam, novam frygiam, decimam tiburtem, cui ſit nomen albanæ: ex his omnibus cumanae ſolius tres eſſe libros, qui romanorum ſuta contineant, & habeantur arum; ceterarum autem fore omnium ſingulos extare, haberiſque vulgo, ſed eos ſybillinos velut uno nomine inſcribi; niſi quod erythreæ, quæ troici belli temporibus fuiſſe perhibetur, nomen ſuum verum poſuit in libro, aliarum conſuſi ſunt. Hæ omnes de quibus dixi ſybillæ præter cymæam, quam legi niſi a quindecim viris non licet, unum Deum eſſe teſtantur, principem, conditorem, parentem, non ab ullo generatum, ſed a ſe ipſo ſatum, qui & fuerit a ſæculis; & ſit futurus in ſæcula; & idcirco ſolus coli debeat, ſolus timeri, ſolus a cunctis viventibus honorari: quarum teſtimonia, quia brebriare non poteram, prætermiſi; quæ ſi deſideras, ad ipſos tibi libros recurrendum eſt: nunc reliqua perſequamur, &c.

The Author proceeds to the eighth Chapter of the first Book. The reading of this Abridgement is certainly

certainly useful, though we have the Work it self: Those who have read a Book, are well pleased to read an Extract of it made by a judicious Journalist. This Manuscript, generally speaking, is very correct and well preserved; only in the first Page, there are many Places where the Ink does not appear. The Words are generally written without any Interval between them; but there is an Interval left in many Places, especially between the several Members of a Period. In that part, which I have transcribed for your Use, there is a pretty large Space after *videatur*; which is the end of the Prologue, where I begin a new Paragraph: The same may be observed after *capisse*, where ends the Abridgment of the second Chapter. However, there is no resting to those Intervals, nor to the larger Letters, or new Paragraphs, because they are frequently wrong. The Transcriber observes no Pointing; only he inserts a Point here and there, which generally resembles a kind of a Comma. The Point is often to be found between the several Sentences, but not always in its proper place. Sometimes it is inserted next to a small part of a Sentence, as where the Names of the Sibyls stand, (some of which are very wrong,) and sometimes next to every Word, as in this Fragment, *aeternus. incorruptibilis. impassibilis*. When he designs to mend his Writing, he does it sometimes with a Point above, and sometimes with a thin Line. I have observed, that when the Diphthong *ae* happens to be at the end of a Verse, and he wants room, he writes an *a* with a small Dash over it. For the same Reason he makes sometimes a small Dash under an *e*. As for what concerns the Orthography of this Manuscript, you may have a perfect Notion of it from this Specimen. *Adque* for *atque* is to be found almost every where, as also *scribtor, scribsit, imperator, comprehendi*. There is in it *juvebat*, and *tavernaculum* with the usual Alteration: Very often *aliquit*, and *set*: There is once *exacra* for *exsacra*, and on the contrary *uxfor* for *uxor*: There is once *libere* for *livore*: There is also *formonsum*, which, if my memory does not fail me, I have also observed in the *Virgil* of Florence, mended by a Consular Hand. I find *agellus*, where there are no Abbreviations, and

*has omnis insipias*, which agrees with the ancient Orthography, as it has been observed by *Norris*, if I am not mistaken, in his *Genosaphia Pisana*. In those Verses of *Lucilius*, quoted in the *Institutiones*, Book I. Ch. 22. all the printed Editions that are now by me, have *credant signis cor inesse abominis*, which is a wrong Verse; but this Manuscript has *cor inesse in bacinis*. As for the Particle *in*, I take it to be a very good Emendation; and I am sure this Copy might afford many other Corrections. This Piece ends, or at least the Transcriber says it ends with these Words: *nonquis vituperandum esse justitiam sentiebat, sed ut illos defensores ejus ostenderet nihil certi nihil firmi de justitia disputare*. Here I might take notice of the Falsity of the Titles to be found in this Manuscript; for, (not to mention some, that are falsly written in a torn Leaf at the beginning,) I find next to the Words just now quoted, *Explicit de opificio Dei, incipit Epitome*: and then follows, *Nam si justitia est veri Dei cultus*, &c. with all that part of the *Epitome* which has been printed: and at the end of it there is *Fermiani Lactanti de fine seculi explicia*: Which is a new Title taken from the Matter treated of about the latter end of this Piece. Who knows but that such a Division into two Parts, made by the Transcribers, occasioned the Loss of one of them? But at last we have the whole Abridgment: only there is a Gap from the XIth Chapter of the first Book of the *Institutiones* to the XXth. Some leaves are wanting there, perhaps because the Book was bound several times; and the ninth Leaf ends with an imperfect Sentence, and even with half a Word.

What follows in this Book is *Epitome de divina providentia*, and above a Page of matter, which has no Affinity with the Divine Providence, being only a short Account of the Origin of the *Manichees*. It begins thus: *Scitianns quidam fuit ex genere Sarrazenorum a quo heresis Manicheorum orta est, qui adversus veram, rectamque fidem quatuor libros conscripsit, quarum nomen vocavit mysterium, secundum capitulorum, tertium evangelium, quartam vero libram thesaurum appellavit*. 'Tis observable that this Piece (whether it was transcribed by another Hand, as one might infer, because it

is more faulty than the other, or whether the *Copist* had a mind to make a quick *Dispatch*) is written in a much different Character, though otherwise very fair; for the Letters are not only smaller, but have also another Figure in many Places. From whence it appears, that the *Romans* had a much quicker way of writing, than the other: And though the learned Father *Mabillon* says, *Book I. C. XI.* \* that the smaller Character had the same Form, this Piece shews the contrary; for, next to the first red Line written in Capital Letters as usual, the following Line written in smaller Letters, has many Characters that are quite different. Which puts me in mind of an ancient Stone belonging to *M. Bianchini*, (I have often seen it) and engraved *Urso & Polemio Goff.* that is, in the Year 338 of the Christian Era; at the end of which there are some Words in a lesser Character, (a thing very seldom to be observed in Inscriptions) and even some of those Letters joined with the others. You may see it in the Supplement to Father *Mabillon's* Work *De re Diplomatica*, and in the last Leaf but one of the second Edition of that Book, where it is exactly printed: By which means you will know the Figure of these Letters. For the Letters *r, f, s,* are perfectly the same with those of this Manuscript; only the *r* is sometimes like the *r* in our printed Books. The same resemblance would probably appear among the other Letters different from the Capitals, if they could have been inserted in the few Words of that Marble. A *g* in this sort of writing is like a *3*; a *h* has the Stroke bent like a *c*, with a small dash at the top.

The next Piece in this Manuscript is entitled *Origo humani generis*: it is a Chronology consisting of few Leaves, and of no great value. But next to it, *Incipit expositum Quinti Julii Hilariani de ratione paschae & mensis.* This Piece was looked upon as lost, and I find these Words in *Dr. Cave*, where he mentions this Author, *scriptis librum de die Paschatis, qui interit.* It begins thus. *In nomine fratres venerabiles, ac servi Dei de*

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\* *De re Diplomatica*.

*divinis scripturis ne aliqua tractarem, saepe convenimus; ubique desiderantibus eis, de paschali circulo pauca interim locuti, plenam me exhibituram rationem promisi: igitur iusto fratrum meum promissam iterum & saepe admonuit, ut illud quod dudum de ratione paschae sensim patienterque tractavimus, id jam seripto meo definiretur. Hoc est ut cum non aliud Dominus Deus Moysi quam primum mensum nominaret, & in eo pascha celebrari praecepit dicens, mensis hic, &c. This Piece consists of ten leaves, and ends thus. Jam finem hic faciamus huic nostro sermone, consummavimusque hoc laboriosum opus in die isto III. nonas. martiarum post consulatū Arcadi III. & Honorii III. Quapropter admonemus eos, qui ante a nobis non emendata haec scribta accipere festinaverunt, ut facundum istum ordinem emendatum opus habere conentur: ideoque eā diem & consules, quod non posuimus primo, nunc huic rationi infiximus: ut ex hinc sciat quis emendatum hoc esse opus. What follows is in red Letters. Quintus Julius Hilarianus explicuit emendavit die III. non. martiar. Caesario & Attico Consulibus. The first Consuls mentioned here were those of the 396th Year of the Christian Aera, and the second those of the Year 397; but this cannot be the time of the present Copy. The next Pieces contained in this Volume, are some Sermons, which I have had no time to examine, and at the end of the last Page there is the beginning of a Piece of St. Austin.*

Among the other Manuscripts, which I have perused, I have observed three or four Copies of *Josephus*, all in *Latin*; and among these a very ancient one in a large *Folio*, which was brought from a very remote Country, and cost a great deal of Money, considering the time, as it appears from the following Lines in the beginning of that Copy. *Iste Josephus fuit Dni Episcopi Antiochenensis (of Tortosa) & concessit eum fratri Alamanni pro loco Ciberii, & constitit XV. hispan. aureos, & vult dicere frater Alamanni quod non possit vendi, neque alienari a dicto loco, & sunt XXVII. libri. Emptus fuit anna ab inc. millesimo CGLXXX.* I have observed another Copy of *Josephus* very carefully written in the Year 1435, at the end of which I find these Words. *Flavi Josephi historiographi nempe clarissimi laboriosum o-*  
pus

*per ipsumque jam tandem satis egregie ut arbitror, scriptura mandatum est per me Johannem Baptistam ex Marchionibus Palatinum genera patriaque Cremonensem, sed iam agentibus satis extorrem, Et in Fariano moram trahentem apud illustrem avunculum meum dominum Johannem Galeatum Marchionem Salutarum dignissimum.* The Place where it was written, is a fine Seat belonging heretofore to my Family. What appears to me observable, is to see such a large Volume so carefully transcribed by a Man of Quality. I know very well that we have many Manuscripts written by eminent Persons, such as *Hermolani Barbari*, and particularly by the greatest Men of the Court of *Constantinople*: But the Difference of times is the more remarkable, since the transcribing of Manuscripts was not looked upon then, as a thing unbecoming a Nobleman; whereas now the bare reading of them is thought by many to be unworthy of a Gentleman. Among the *Italian Manuscripts* there is one Volume of Letters in *Folio*, of Count *Balthazar Castiglione*. Those Letters are very fairly written, according to that Golden Age, and contain a great many curious things, most of them having been dictated in the time of his Ministry about publick and important Affairs.

There is also a Copy of *Dantes*, (among many others written by a good Hand) attended with a *French Translation* in three Rhymes, as the Text. It begins thus:

*Au milieu du chemin de la vie presente  
Me retrouvay parmy une forest obscure  
Un messager esgaré hors de la droite sente.*

This Translator did not scruple to put together many Feminine Rhymes, that is, ending with a Mute *e*.

But among the *French Manuscripts*, (in which Language there are many large and ancient Chronicles,) I have found the *Treasure of Brunetto Latini*, which he writ in *France*, and in *French*, as you know. This Manuscript is very scarce, and not to be found, that I know of, any where else but in the *Vatican Library*, and in that of the King of *France*. Next to the Table

D. d 2

of

of the Chapters, the beginning of which is lost, I find the following Words:

*Ci comence le livre dou tressor le quel tresslata maistrre brunet latins de Florence de latin en romans Et parole (parle) de la naissance de toutes choses.* If these Words are to be credited, one would think either that *Brunetto* writ that Book first in *Latin*, or that it was composed by another Hand, and translated by him. But when he gives an Account of that Work, he does not say he writ it in *Latin*: Nor is it likely that this Book should be a mere Translation, since he had so great an Esteem for it: Which moved *Dantes* to make him say in his *Inferno*:

*Siati raccomandato il mio Tesoro,  
Nel qualei vivo ancora, e più non cheggio.*

Any vulgar Language, derived from the *Latin*, was called *Roman* at that time, if I am not mistaken: Hence it is that *Brunetto* in his first Chapter, to distinguish the *French* Language from others, calls it *Romans selone le paçoys di France*. I shall insert here some Lines taken from the beginning, to give you a Specimen of *Brunetto's* Language. *Cist livres est appelle tressor. Car sicome li fires qui viant en petit leu amasser choses de grandissime vaillance non pas por son delit solement so mais por accroistre son poeir. il met les plus chieres choses, Et les plus precieus ioiaus quil peut selon la bone entencion. tout autresi esi li cors de cest livres compilles de sapience, &c.*

This Manuscript was written in the same Age in which the Author lived; and it is very difficult in some Places.

There is also a considerable number of *Hebrew* Manuscripts, with Vowels, and without Vowels, either *Talmudical* or *Rabbinical*: But most of them are Bibles, some of which have no Points.

This Library abounds chiefly with *Greek* Manuscripts. There is a vast Number of them, and most of them are valuable, either for their Antiquity, or the Fairness of the Letter; or because they contain many excellent things, or many Pieces that have not been printed. I have seen one written in Capitals (and perhaps



haps there are others of the same sort) which contains the *Psalms*, with a continued Exposition likewise in Capitals, though smaller: The whole is attended with Accents of the same Ink. I have observed some Manuscripts written before the Year one thousand, or much about that time. Some large Copies of *Metaphrastes* are very ancient. There is a great Quantity of other Lives of Saints; and I think most of them have not been published. There are also many *Catena* upon the sacred Writings, and many Acts of Councils. I believe this Library will afford a considerable Collection of Homilies of the Holy Fathers, unknown to this Day, and among others, many of St. *Cbrysoftome*. I find also many Theological Works, never yet published, among which I think I may reckon the *Panoplia Dogmatica* of *Nicetas Choniates*, and another Work of the same nature written by *Euthymius Zigabennus*, and the *Amphilochia* of *Photius*, that is, Questions proposed to him by *Amphilochius*.

What shall I say of so many profane Authors, such as *Æschylus*, *Theocritus*, *Thucydides*, *Diodorus Siculus*, &c? What could I say of so many Anonymous Works, and of so many Manuscripts, which contain several Pieces? One of them, entitled *Syntagma Canonum Photii*, would take up several Months. There is a Geography of *Nicephorus Blemmida*, which is perhaps a Work of greater Value; a Fragment of Geography of *Agathemerus*; and another Fragment of Poetick of one *Arsenius*. There are many other Greek Pieces written in the latter Ages, and by those *Grecians* who fled into *Italy* after the taking of *Constantinople*. There is also the whole *Summa* of *Thomas Aquinas* translated into *Greek*.

I must observe that I have found a Volume in 4to, which has raised my Curiosity more than any other Book: 'Tis pity it has been spoiled in many Places, to take out the Miniatures that were in it. That Volume contains a Collection of Imperial Bulls, Privileges, and Acts relating chiefly to the Monastery *της πύρας*. To give you a full Account of that Book, one must read it through, because the two Tables contained in it are of little use; Besides, whoever peruses that Volume will

have but an imperfect notion of it, because, if I am not mistaken, the Bulls are not inserted at large. What is most observable in this Manuscript, is the Subscription with the Emperor's own Hand, to be seen at the end in large and well formed Letters, written with a red Liquor so bright that it dazzles the Eyes. The Subscription runs thus. Ἀνθρόνικθ' ἐν χῶ τῷ δὲ τῆς βασιλεὺς καὶ αὐτοκράτωρ βασιλῆων δοῦκας ἀγγελθ' κομηνδὲ ὁ παλαιολόγθ'. I do not question in the least but that those Words were written with the Emperor's own Hand; for you know very well that every body else was forbidden to subscribe any Letter, or any publick Act with Cinober, it being a Privilege of the Sovereign. Perhaps this Book was kept in a publick Chancery, or in the Archives of the Monastery; and the Monks, concerned in those Bulls, got this Copy authorized with the Emperor's Subscription. Next to this Subscription is to be seen that of the Patriarch in great Letters, and between two Crosses, but with the usual Ink. Ἰωάννης ἐκὼ θῷ ἀρχιεπίσκοπθ' κωνσταντινουπόλεως νέας ρώμης καὶ οἰκουμενικὸς πατριάρχης. I have observed two Places ending with these Words. Ἀπολυθεὶς κατὰ μῆνα σεπτεμβριον τῆς νῦν τρεχούσης τέττης ὑδακτιώνθ' τὸ θεακικῆς ἡμερᾶς ἐπὶ ἡχοσιού ὀγδοηκοσὺ τέττη (τ) ἐν ᾧ ρη καὶ τὸ ἡμέτερον εὐσεβέστε καὶ θεοσεβλήτον ὑπεσημνήσθη κατὰθ'. I have exactly represented those Words as they are written. The Year, mentioned in them, answers the Year 1271. of the Christian Era. There are always two Points in this Manuscript over an *Iota*, when it does not make part of a Diphthong, and likewise over an *Upsilon*. In the Table, some of those Acts are called *Αργυροβύλλον*, and the others *golden Bulls*.

What I have said is sufficient to excite your Curiosity, and to move you to come hither, in order to examine these Manuscripts. If you had been here with me, you would have made better Observations; for I have been all along taken up with other Business; and therefore if I have committed any Mistake, I ought to be excused, the more because I am not a Man of Letters by Profession. As soon as M. Hecco heard of this

this Library, he sent me from *Verona* a long Catalogue of several Works of the Fathers, either lost, or curtailed, or very scarce, or doubtful, to see whether there was any of them. It were to be wished some of them might be found in this Library; for they were written in the three first Ages of Christianity, or they are very curious, and of great Importance. But I have found none of those Pieces here; and of all the Authors mentioned by M. *Alecco* there are only some Tracts, or Fragments of St. *Hippolytus*, and St. *Irenaeus*.

I must not conclude this Letter without taking notice of the famous Manuscript of *Pirro Ligorio*, which is the only one in this Library mentioned by those, who have published their Travels into *Italy*, and of which we have been told so many things. This Work consists of about thirty large Volumes in *Folio*. It is written in *Italian*, and treats of Antiquities: The Author, who writ the whole Work with his own Hand, says in the Preface, that he bestowed thirty five Years upon it in *Rome*. It might be called a Dictionary of Antiquities, the matters being disposed in an Alphabetical order, as in those historical Dictionaries, and others, which are now so much in Vogue. That Work runs chiefly upon the ancient Geography; and therefore it contains the Names of Nations, Provinces, Cities, Colonies, Mountains, Rivers, &c. There is in it a vast Number of other Names, viz. Of *Roman* Families, illustrious Men, and ancient Structures. The Author has been very careful to write the *Greek* and *Latin* Names correctly, without spoiling them, which was (says he) a very common thing in his time. *Pirro Ligorio* was certainly a Man of great Learning, and of an indefatigable Labour; but because he had not a very nice Taste, one must not altogether rely upon every thing that he says. However, this work may be of very good Use. *Ligorio* has inserted abundance of *Greek* and *Roman* Inscriptions, and many Designs of Medals, Statues, Temples, and other Antiquities; and therefore his Work must needs contain a great many Things that are now lost. Thus for Instance, at the end of the first Volume there is a long *Greek* In-

scription, which was then to be seen upon two Brass Plates in the Cabinet of *Maffei*, which he calls *del Cardinale primo Masaro*: I think that Inscription is not recorded any where else.

But since I am discoursing of Antiquities, I must observe that there is a very fine one lodged in this Library, which has not been mentioned by any Body. It is a large *Egyptian* Table of Metal, representing the Mysteries of *Isis*, and of other *Egyptian* Deities, and many Hieroglyphicks. It was a sacred Table made use of in some Temple of the Heathens; and it is the very same, which *Laurence Pignorius* of *Padua* illustrated and explained so learnedly in his Youth: The Book of that Author is doubtless to be found in your choice Library. You may see there an exact Delineation of that Table, and its Size and Figure by means of *Aneas Vico*. It was at that time in the Gallery of *Vincent Duke of Mantua*, and it had been before in the Cabinet of *Pietro Bembo*.

I think I might have given you an Account of many other Antiquities, if they had continued to dig up the Ground, as they did some Months ago in the City of *Aouste*, where they found Walls, ancient Vaults, Sepulchres, and *Bas-reliefs*; and also many Medals, some of which I have seen well preserved, and not very common. But I must conclude this Letter, beseeching you above all things to take care of your Health; and assuring you that wherever I go, all the Learned, and all those who love the *Belles Lettres*, do heartily wish you a long and happy Life.



ARTI-

## ARTICLE LXXII.

**MOEURS & Coutumes des François dans les differens tems de la Monarchie, par Mr. LOUIS LE GENDRE Chanoine de l'Eglise de Paris. A Paris, chez Jacques Collombat Rue St. Jacques. 1712.**

That is,

*An HISTORICAL ACCOUNT of the Manners and Customs of the French in the different Times of the Monarchy. By LEWIS LE GENDRE, Canon of the Church of Paris. Paris 1712. in 12mo. Pagg. 353.*

“ I Was very desirous to give a large Account of this Book; but not knowing when it will come to my Hands, I shall insert here an Extract of it published in the *Memoirs of Trevoux*, being unwilling to deprive the Readers any longer of the knowledge of such a curious Piece of History.

The Abbot *le Gendre* is putting the last Hand to a new History of *France*. Before he publishes that Work, he is willing to have the Judgment of the Publick about it. His Modesty must needs conceal from him the Merit of the three Volumes, which he put out some Years ago. That Essay, which contains the History of the two first Races of our Kings, was highly approved for the Exactness of the Author's Enquiries, and the Neatness of his Style. He has revised and carried

carried on that Performance to the Death of *Lewis XIII.* In order to make his History as complete as it can be, he treats of the Manners and Customs of the Nation in the different times of the Monarchy; of the Genealogy of the Royal House; and of the great Officers of the Crown under each King.

He exposes now to the publick View that part of his Work, which concerns the Manners and Customs of the *French*, that he may perfect the whole Work by the Judgment of intelligent Readers.

*Antient Manners of the French.*

The most probable and the most general Opinion does not go back so far as the *Trojans* and *Scythians* to find out the Origin of the *French* or *Franks*: 'Tis commonly believed they came from that part of *Germany*, which lies between the *Rhine* and the *Wefer*; and that their Name was a Name of Confederacy, and a Sign of their Love for Liberty. They lived upon Hunting, Roeb, Fruits, and Bees: Their Houses were only made of Wood, Clay, or Boughs: They worshipped the Sun, the Moon, Trees, and Rivers: They paid their Adoration to their Gods in Caverns, or in the darkest and thickest parts of the Forests: Their Priests were the Divines, Astrologers, Physicians, and Judges of the Nation. Notwithstanding their Wildness, they exercised Hospitality: Every House was an Inn, where Travellers met with a kind Entertainment: They took great care of sick People, and even of the Dead. There was neither Gold nor Silver among them: Payments were made in Leather, Corn, Fruits, and Cattle. They never grew fond of Money, till they began to plunder on this side of the *Rhine*, in the Year of Christ 260, or thereabouts. Their good Success prompted them to make new Incursions: They grew rich by it; and because that Trade suited with their humours, they betook themselves to plundering more than ever by Sea and Land. They understood Navigation as well as any other *European* Nation; as it appears from what we read concerning some of those Pirates, who being taken in *France* by the *Romans*, and sent into the *East* under the Reign of the Emperor *Probus*, seized upon some Barks,

Barks, with which they infested the Coasts of *Africa* and *Sicily* in the Year 280.

Those Irruptions exasperated the Emperors against the *French*: They were like to be exterminated by *Constantine* in the Year 310. *Constantus* would have done it in 342, had not the Revolt of *Magnentius*, who had lately assumed the Purple, obliged him to go another way. Neither the Arms of the Father, nor the Threatnings of the Son, and of the Emperor *Julian*, could restrain them long. Several Conjunctions increased the Boldness of these Robbers. When many Tyrants aspired to the Empire, the *French* sided with him who gave them most, and then forsook him as often as they could hope to get something by it. Notwithstanding their Perfidiousness, the Emperors confided in them, and raised some of them to the highest Dignities in the Empire. Some were High-Treasurers, Masters of the Mints, Prefects of the *Pretorium*, Patrices, and Consuls, under *Constantius*, *Valentinian*, *Gratian*, *Theodosius*, *Aradius*, and *Honorius*; but whilst these Men defended the *Roman* Empire, other *French* ravaged it by their Incursions.

They continued to do so above a hundred and fifty Years, without any other Design than to plunder. They began to think of invading *Gaul*, when it was almost forsaken by the *Romans*. The *Alans*, *Suevi*, *Gepids*, and *Vandals*, had ravaged that Country in their way through it. The *Goths* and the *Burgundi* had lately settled themselves in it; the former towards the *Alpes*, and the latter towards the *Pyrenees*. Those Settlements revived the Ardor of the *French*. The remaining Part of that fine Country, being ruined and ill defended, was easily conquered. It was *Pharamond*, as it is generally believed, who began that Conquest in the Year 418, or 420. *Clodion* extended it as far as the River *Somme*; *Meroveus* as far as the *Seine*; *Childerick* as far as the *Loire*; and *Clodion* as far as the *Pyrenees*. We must not infer from thence that those ancient *French* were very well skilled in the Art of War: 'Tis certain they had but an indifferent Knowledge of it; and their chief Talent lay in a sort of Valour attended with Fierceness. The *French* were brave

brave Men without any great Ability; and their Enemies proved more ignorant, or less courageous, than they.

The Conquerors divided among themselves the Lands of the vanquished, I mean, those Lands which had been possessed by the *Romans* and the *Western Goths*, and by those *Gauls* who had sided with either of them. The King kept for himself the most considerable Lands: Others fell to the Lot of the Officers, in Proportion to their Services; the Soldiers had also a Share in the Booty, and the Land. Taxes were only laid upon the *Gauls*: The *French* were only to fight.

The victorious Troops settled themselves in the Provinces, where they kept, for a considerable time, the same Subordination which they had in the Service. They met every Year, both to be mustered; and to keep the People in Awe. That Review was made, during the first Race, on the first Day of *March*; and since the Reign of *Pepin*, on the first Day of *May*. The *French* Year began in the time of the *Merovingians* from the Day of that Muster: It generally began at *Christmas* under the Reign of the *Carlovingians*, and at *Easter* under the *Capetians*. It was *Charles IX.* who ordered, in 1564, that the Civil Year should begin for the time to come the first of *January*. This Difference of the beginning of the Civil Year gives a great deal of trouble to determine exactly the Date of each Event.

All the *French* resorted to that Assembly well armed. Their Arms were a Halberd, a Club, a Sling, a Mallet, an *Angon*, an Ax, and a Sword: The Ax was slung very near at hand: The *Angon* was shot at a distance; the Head of that Javelin resembled a Flower-de-Luce.

The *French* were so nimble, that they fell upon the Enemy as soon (if one may say so) as the Dart which they shot at him: Their Swords were so broad, and the Edge so fine, that they cut a Man into two. Their defensive Arms were only a Shield made of light and polished Wood, and covered with boiled Leather.

Upon occasion of those Musters, that were made in an open Field, an Assembly of the whole Nation  
was



was held in the same Place: The King and his Officers never failed to be there. Those Officers were the Mayor of his Palace, the Apocriſiary or Almoner, the Chamberlain, the Conſtable, the Butler, and the Referendary. The Mayor of the Palace was a greater Man than the Grand Vizier among the *Turks*: The Chamberlain gave all Orders in the King's Chambers; the Apocriſiary in the Chappel; the Conſtable in the Stables; the Butler was to provide for the King's Table, and the Referendary to diſpatch Letters. It was long after, that thoſe Servants of the King became by degrees Officers of the Crown: They had not that Title yet in the Time of *Philip Auguſt*.

To thoſe Aſſemblies of the Field of *March*, or of *May*, (ſo called from their being held in an open Field, the firſt Day of *March* or *May*) were ſummoned all the Biſhops, and the moſt powerful Abbots. When the *French* had made themſelves Maſters of *Gaul*, the Biſhopricks were more courted than ever. Moſt of the great Men among the *Gauls* threw themſelves into the Church, as it were into a place of Refuge, leſt they ſhould be ſuſpected of conſpiring againſt the State. Beſides, the Biſhopricks were ſo rich, and attended with ſo great a Power, that a Man reſigned the nobleſt Employment to be made a Prelate. *Vaimire* Duke of *Champagne*, and General of the Army under the Reign of *Thierry I.* asked the Biſhoprick of *Troyes* as a Reward for his Services, and had much ado to obtain it. The firſt Kings of *France*, either to appear good Chriſtians, or out of Eſteem for the Prelates, did hardly deny them any thing.

The great Abbies procured almoſt the ſame Authority. The *French* founded them without any great Coſt: They yielded to the Monks as much waſte Ground as they could manure. Thoſe Penitents, who did not conſecrate themſelves to God in order to lead an idle Life, made it their Buſineſs to grub up the Land, to build, and to plant, not ſo much to make themſelves more happy, (they lived a very frugal Life,) as to be able to help the Poor. By that means thoſe barren and deſert Places became pleaſant and fruitful. Some Abbots were ſo rich, that they could raiſe a  
ſmall

small Army; which is the reason why they were invited to the Assemblies of the Field of *Mars*.

All Dukes and Counts were also summoned thither. The Dukes were Governors of Provinces, and the Counts Governors of Cities. Those Dignities, created by the Emperors, were suppressed by the *Wandals*, the *Goths*, and the *Burgundi* in those Countries where they settled themselves. On the contrary, the *French*, to please the *Gauls*, who had been long used to that sort of Government, thought it a piece of Policy to make no Alteration in it, and divided all *Gaul* into Duchies and Counties. The *French* Dukes and Counts had, as well as the *Romans*, the Administration of War and Justice. Those Dignities were only Commissions which the King gave for a time, and frequently upon the Choice of the People, who were allowed by a special Favour to name the Duke or Count, whom they thought to be best acquainted with the Customs of their Country. When any one of those Officers was wanting to his Duty, he was tried in those general Assemblies. The Queens themselves were tried there. Queen *Brunchaut* was condemned there by the great Men of the Nation in 614, to a Punishment no less strange than cruel. *Claudia II.*, tho' a wife and moderate Prince, acted so far against his own Interest, as to revenge himself upon her for some hard Words which he said she had given him.

The Bishops, Abbots, Dukes, and Counts, who were in those Assemblies, made Presents to the King in Money, Goods, and Houses. Ever since the Mayors assumed to themselves the Administration of the Government under *Thierry I.*, about the Year 687, the Kings of the First Race, according to our ancient Authors, had only the Title of King, and the Honour of presiding in the general Assemblies, where they received the usual Presents. Those Presents were called Free Gifts, because they had been voluntary at first: In process of time they were exacted, and no body was exempted from them.

It was in those Diets that new Laws were made, and old ones repealed: There they debated about War and Peace, and generally about every thing that concerned

earned the Nation. The King, or his Minister, made the Motion: The Assembly voted upon it; and every thing was decided by a Majority of Votes.

That Assembly appointed the Guardians of the King's Children, when he did not do it himself before he died. As long as the Mothers of Kings under Age had a sufficient Capacity, not only to bring them up, but also to govern the Kingdom, they always had the Regency. *Fredegunda* was Regent of the Kingdom under *Chlotaire II.* *Basilde* under *Glotarius III.* And before them *Brunehaut* under her Son *Childebert II.* under *Thierry* Son of *Childebert*, and under the Children of *Thierry*.

It was there that they divided the Succession, that is, all the Treasures and States of the deceased King, when he had not done it himself. All the Legitimate and Illegitimate Children succeeded equally, if the Father would have it so. *Thierry*, Son of *Clotaire I.* by a Concubine, succeeded his Father; and because he was the Eldest, he had a greater Share than the three Sons whom *Clotaire* got by his Wife.

It was also in those Assemblies, that a Day and a Place were appointed to proclaim the new King. At his Installation, in the first Times of the Monarchy, he was carried three times round the Camp upon a Shield; but sometimes the Installation was performed by putting into his Hand the Sword, or the Ax of his Predecessor. *Gontran* King of *Burgundy*, when he adopted his Nephew *Childebert* in the Year 581, put his Lance into his Hand. In process of time, they used more Ceremonies at the Installation of a King.

The Throne being placed upon a Theatre in the sight of every body, the Prince seated himself upon it, wearing a Royal Habit, having a Scepter in his Hand, and a Crown on his Head. The Throne, or Royal Seat, had neither Arms, nor Back, to put the new King in mind that he should support himself, without relying upon any body. The Royal Habit was a Mantle, generally white, sometimes parti-colored with blue, reaching to the Feet forwards, dragging backwards, and on the sides coming down to the Waste. In a *Majestick* Week made under the Reign of

of *Charlemagne*, which may be seen to this day at *Rome* in *St. Sufenna's Church*, that Prince is represented with a Royal Mantle, as I have described it, and upon his Knees before *St. Peter*, who puts into his Hands a Standard seeded with *Roses*. The Scepter, or Royal Staff, was a Gold Rod, most times of the King's Size, and bent like a Crozier. He frequently held in his Hand a Branch of a Palm-tree instead of a Scepter: His Crown was sometimes radiated like that of the Emperors: Sometimes he wore a Diadem adorned with two Sets of Pearls, or a long Cap not unlike a *Tiara*, with the Prince's Name round it in large Letters made up of small Gold Nails.

Our ancient Kings had a Scepter in their Hand, and a Crown on their Head, not only at their Installation, but also in the *full Courts*, (*Cours plenieres*.) Such was the Name of those Magnificent Assemblies held at *Christmas* and at *Easter*, or upon occasion of a Marriage, or any other Solemnity; sometimes in one of the Royal Palaces, sometimes in a great City, and sometimes in an open Field; but always in a convenient Place to lodge Great Men. They were all invited to that Assembly, and obliged to go: Most of them went to it against their Will, because such a Journey was very expensive, and because the more they affected to live like Sovereigns at home, the more the Court endeavoured to humble them; and to keep them within bounds.

The Feast began with a solemn Mass, during which the officiating Bishop, assisted by the other Prelates in their Pontifical Habits, set a Crown upon the King's Head before the Epistle. The King wore it till he went to Bed; he kept it on at Table and at a Bath: He dined in Publick, in a Place somewhat raised, that he might be seen by every body: The Bishops, and the most eminent Dukes sat down at Table with him; other Tables were appointed for the Abbots, Counts, and other Lords. There was a great Plenty of Meat, but without any Delicacy. Every Court, for the King's Table was preceded by Flutes and Hautboys, and by many Officers. Before the Dessert twenty Heralds at Arms standing round the Table, and holding each

each of them in their Hand a Cup full of Gold and Silver, cried out three times as loud as they could, *Largess of the most powerful of all Kings*; and then they threw away the Money: Whilst the People took it up with great Acclamations, the Trumpets sounded. Such a Hurly-Burly had something in it that was noble.

There was in the Afternoon Fishing, Gaming, Hunting, Rope-dancing, Jesters, *Jongleurs*, and Pantomimes. The Jesters told merry Stories; the *Jongleurs* played upon the Cymbal, which was then an Instrument very much esteemed. The Pantomimes represented a Comedy by their Gestures, and did it so well, that they afforded more Pleasure than a real Comedy. Some of those Buffoons taught Dogs, Monkeys, and Bears, to make the same Postures, and to act part of their Plays. Those Men (as we are told) were so perfect in their Art, that it may be a Question whether the *Mimi* and *Pantomimi* of the Ancients exceeded them. All sorts of Mountebanks were sent for to those Assemblies; which could not be done without great Charges: The Solemnity was greater or lesser, in proportion to their Number. This Custom did so prevail, that the Emperor *Lewis the Debonair*, notwithstanding his Aversion to publick Shews, was not only obliged to send for all sorts of Actors upon those Festivals, but also to assist at their Plays, out of Compliance for the People.

A *Full Court* lasted seven or eight Days, during which time they were not so taken up with good Cheer and Sports, as to do no Business. It was there that the Commissioners, who were sent into the several Provinces to enquire into the Lives and Conduct of the Judges, made their Report to the King. If Subjects ought to be faithful and obedient to their Prince, the Prince is bound on the other side to do Justice to his People. This is the first Duty of a King: besides, it is the most effectual means to settle his Authority. Those Princes are well beloved, who preserve the publick Peace, and hinder the Strong from oppressing the Weak and the Poor. *Clovis*, being a great Politician, had no sooner conquered *Gaul*, but in order to get the Love of the People, he embraced their Religion, made

no Alteration in their Customs, and took care that no wrong should be done to them.

Every body was tried according to the Laws of his State, and by Men of his own Profession; the Clergy according to the Canons, the *Gauls* according to the *Roman Law*, the *French* according to the *Salic Law*; the Clergy by Clergymen, the Soldiers by Military Men, and the Nobility by Noblemen. As for the People, they were tried in Boroughs and Villages by Judges called *Centeniers*, and in Cities by the *Cornis*. Gownmen were altogether unknown under *Clovis*, *Pepin*, *Hugh Capet*, and above three hundred Years after. All Lay-Judges were Swordmen, and were only Judges for a time. They could get no State within the district of their Jurisdiction; and when they were recalled, which frequently happened, they were obliged, before their Departure, to answer all the Complaints made against them.

They held their Assizes in a Field, in a Church-yard, at the Gates of Cities or Churches, in a Street, upon a Rampart, always in a publick Place, to which the Parties concerned had an easy and free Access.

Every body pleaded his own Cause. Those of the Poor and Widows were tried before all others. No Sentence could be pronounced against them, without giving notice of it to the Bishop, because the poor did belong to the Family of the Church, and the Widows were under her Protection. The Prelates had so great a Power under the Kings of the two first Races, and under the *Capetians*, even to the Reign of *Philip IV.* surnamed the Fair, that their Intercession was sufficient to save the Life of a Criminal. When a Cause was brought into a secular Court, one might remove it to the Bishop's Court, and force the adverse Party to undergo his Judgment. This Privilege was grounded upon a Law of *Constantine*. *Charlemagne* revived it; and his Son *Lewis the Debonair* caused it to be strictly observed. That Custom might have continued to this day, had it not been for the ill use that was made of it, by suffering that the Party concerned should appeal to the Archbishop, to the Primate, and sometimes to the Pope.

Se-

Several things contributed to establish and enlarge the Jurisdiction of the Bishops; viz. the Authority attending their Station; the Respect which every Body had for them; their extraordinary Virtue, and their Capacity very much exceeding that of Lay-men, most of whom could neither read nor write. That Jurisdiction, or *Court of Christianity*, as it was called, determined all sorts of Causes. The Bishop, by his Official, or by himself, took Cognizance of every thing wherein the Church was concerned: Besides, he took Cognizance of Bargains made upon Oath, of Marriages, Testaments, Sacrileges, Perjury, Adultery, and generally of all sinful Actions. The Authority of the Popes, who supported that Jurisdiction, being lessened; the Bishops, who exercised it, having no longer the same Reputation which their Predecessors had; on the other hand, the Nobility being weary of undergoing the Correction of the Priests; lastly, the Laity having applied themselves to the Study of the Law, in order to share in the Profit arising from it; the secular Jurisdiction did at last so far prevail, that it has almost absorbed the Jurisdiction of the Bishops. This is a late Alteration. For the space of a thousand Years, and above, no Duke, Count, or *Centenier*, durst encroach upon the Bishop's Jurisdiction.

The Power of those Lay-Judges was very much limited under the Kings of the two first Races. A *Centenier* could not condemn any body to Death: A Count could only do it in some Circumstances; and a Duke never did it without great Caution. To watch over all those Judges, several Commissioners (two at least) were sent from time to time into the Provinces. The first was a Prelate, the second a Duke or a Count. The chief Business was to hear Complaints, and to make their Report to the King. There was no Appeal from any Judge, but to the King. When the Appeal was well grounded, the Judge was answerable for the Costs: When it was ill grounded, the Appellant was condemned to a Fine, if he was a Nobleman, or to be whipped, if he was ignoble. The Kings thought themselves obliged to administer Justice. *Clotis, Childibert, Gontran, Chilperic, Clotarius II*, did frequent-

ly administer it in Person. The Kings gave Audience at the Palace-Door; and when they could not do it, two of their Officers took the Petitions of the People, and answered them immediately, if the thing did not require a longer Discussion. Besides those Masters of Requests, there was in the Palace a Count-Judge, who took Cognizance of all Affairs concerning the State, the King, and the Publick.

The Jurisprudence, that prevailed in all those Courts, seemed to encourage wicked Actions. Whatever Crime a Man was guilty of, excepting High-Treason, he was only fined for it. The Life of a Bishop was rated at nine hundred Gold Pence (*Sols d'Or*), that of a Priest at six hundred, and that of a Lay-man much less: The Gold Penny was worth eight Livres, seven Pence, ten *Deniers*, of our Money. It was a difficult thing to try any Criminal, considering the great Number of Witnesses which the Law required to condemn him: Seventy two were requisite against a Bishop.

The Author treats here of the horrid Custom\* of convicting a Criminal by a single Combat, or by other uncertain and unlawful Trials. In the next place, he discourses of the Remains of Paganism, that prevailed among the *French* long after the Reign of *Charlemagne*. He describes the Characters of the Kings of the first Race, and mentions all the Alterations occasioned in their Court by the Difference of those Characters. *Pepin* is the first *French* King who was consecrated, to remove the Suspicion of being an Usurper by such an August and religious Ceremony. None of our Kings were consecrated at *Rheims* before *Philip I.* *Louis* the Young granted to the Archbishop of that City, the Privilege which he enjoys, of Consecrating the Kings of *France*.

The remaining Part of this Extract may be seen in Art. LXXVI.

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\* See a short Account of that Custom, in the fourth Volume, Article LVI.





## ARTICLE LXXIII.

*A FURTHER Account of Mr. HEIDEGGER'S SACRED RECREATIONS.*  
(See Art. LXVII, and LXVIII.)

IV. **M**R. *Heidegger* observes, that there is hardly any Passage in the New Testament more difficult than these Words of St. Paul, *Rom. VIII, 19, --- 22.* For the earnest expectations of the creature waiteth for the manifestation of the Son of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope: Because the Creature it self also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole Creation groaneth, and travaileth in pain together until now. By the word Creation, *namely*, the Author understands the whole System of the Earth, with its Inhabitants. He shews the Vanity and Corruption of that part of the Universe in a moral and natural Sense, that is, with respect to Mankind, and with respect to all other Creatures. Men being sensible of their Sins, and suffering for them, groan upon that Account. As for inanimate Bodies, they may be said to groan under their present Imperfection by a *Prosopopeia*, the darling Figure (says Mr. *Heidegger*) not only of all learned Men, but especially of the *Idly Ghost* \*. The Author having thus explained part of his Text, could not go on with the remaining part of it, because the Chair was to be filled up by another Professor. I proceed to some particular Observations of Mr. *Heidegger*.

1. When I gave an account of St. *Chrysostome's* Treatise concerning the Christian Priesthood, I observed † that

\* C'est la figure favorite, non doctorum tantum omnium, sed imprimis Sp. S.

† See the fourth Volume, Art. V.

he had a better notion of *St. Paul's* Character than *Beza*. It will not be improper to insert here a Passage of *Mr. Heidegger*, whereby it will appear that his Thoughts concerning that Apostle are the same with those of that Father. "*Scriptor totius Epistolæ (scilicet) est Paulus, vir doctissimus, & illi quicquid: Sed cum Spiritus Sanctus à lapsu preservare contentus, sua sacris Scripturis non mutaverit ingenia, neque quas sese exprimendi facultates, licet potius observare, fuisse virum eruditum, profundum, Rabbiniçæ Sapientiæ competentem ----- nec exoticorum incurium, utpote ex quibus subinde aliquid inspergere est ausus, non admodum probando, si hic & nunc viverit, non re: ceterùm verborum, phrasum, & supersticiosæ methodi (ut solent verè eruditi) incurium, prudentem, cautum, & à contemporaneis epistolarum receptoris intelligi satis habentem, si videlicet quid tractaret ad fidei fundamentum non omnino pertinentem*".

2. *Mr. Heidegger* affirms, that there is as great a Corruption among the Christians of this present Age, as there was among the Heathens in *St. Paul's* Time. Here follows his Description of the general Depravation of Manners. "*Nil attinet dicere (scilicet) quam miserè & stultè vitam agant Indi, Thracæ, Hæventolæ, Hyperbonæ, Papistæ, &c. Nostri quoque (quæ hæc de nostris, selecta pænes audire maluerim) ipsi hominèdo tabem, tabemque tribus duntaxat verbis degustemus. Quot, obsecro, nos jam in propatulo agitant pestes? quot intemperie, ad id stultè & absurdè, ut eis immerissimè quique non possint tamen non eandem i verbis & Chrestologia suis magnopere detestari ----- Quanta, Optime Deus! est Mammonæ iniquissimæ servitus, & artificiosiorum, quibus oditur, negotiositas? Quanta ambitio! Quæ artes, quæ larvæ, qui sancti prætextus, quæ Sycophantiæ, quæ cursuræ, quæ alludationes, & basiationes, &c. intermittuntur, ut nobis nostrisque mendicemus honores, aliis præcipiamus? Quanta omnium Ordinum inter sese emulatio, quàm barbarus contemptus, & vicissim ferox contumacia? Quæ calumniandi rabies, & quæ longè pejor est, calumniarum avida admittenda*

*darum*

" *darum facilitas? Quæ injustissimâ foro, quæ domi li-*  
 " *bidines, quæ in provincia excitationes, quæ in Sacris*  
 " *mendacibus histroniæ, quæ in comitiis, tribunitiis*  
 " *reconditis, quæ ubique munitiones, proditi-*  
 " *ones, oppressiones, perfidias & perjuria? Subinde quasi*  
 " *cogimus recordari verborum Job IX. 24. Terra tra-*  
 " *ditur in manu impietatis, si vero improborum, qui faciem*  
 " *judicium non obducunt.* Conf. Zeph. III. 3, 4.  
 " Verbo quod tandem est: *veteres homines deceptici-*  
 " *bos cupiditatibus corrupti, quod non propalam, & ex*  
 " *parte subrepto solent ubique grassari.* --- Ne fa-  
 " *ciamus quod fecerunt jani gentium, quæ circa nos*  
 " *sunt.* Ezech. V. 7. *Ima castrorum facimus sanctas præ-*  
 " *subis.* Sap. XVI. 51. Quod olim Romæ *Quintilia-*  
 " *nus*, id jam, mutato quasi Scenæ loco, nos affirmare  
 " possumus: *Sanctius altera Alpes vivit.* Quo magis  
 " *improbitas mihi visum est, fuisse, nuper, qui de Ita-*  
 " *lia convertenda cogitasset, multos homines, sed mi-*  
 " *hi notos) quasi nulla hæc esset Rhodus, in qua salta-*  
 " *rent.* ---  
 " *Ex hunc faciem bellandi, velut pro dote hominibus*  
 " *data, rabies, quæque impræparati Christiani orbis historiam*  
 " *ita sedatis in gentium, nec barbarorum, (si qui*  
 " *tributa essent) annates non sturab istis labibus mundi-*  
 " *cores.* --- Quod enim multis scriptisque aliis diebus ali-  
 " *quod conspiciendum istud Christiani Orbis Sacrarium,*  
 " *quæ Palæstræ illæ Joab & Achis, ubi quisque ap-*  
 " *prehensæ sapientie homini fur, gladium suum immergit*  
 " *latus, atque quicque equus, quæ ut, deinceps non*  
 " *Galliam, non Germaniam, non Scandiam, &c.*  
 " *amplius inuenerimus, sed ubiis Chelag, Haffurim*  
 " *Sam. III. 6.*

3. Our Author takes notice of several things in the  
 System of the Earth, which he looks upon as great Im-  
 perfections, and which (says he) will be rectified in

\* And they engaged every one his Fellow by the Hand, and thrust  
 his Sword upon his Fellow's Side; so they fell down together: wherefore  
 that Place was called Helkath hazarim, which is in Gibeon.  
 2 Sam. xlii. 16.

time by the wise Creator of all things: Such as Lightning, Hail, Storms, prodigious Fogs, hail, Meteors, Hurricanes, Earthquakes, Inundations, Animals feeding one upon another, &c. The great Frost in the Years 1708, and 1709, appears to him a great Calamity, especially because it destroyed Vineyards. *Nam possunt hic non meminisse atrocis illius frigoris, quod anno superiori tot animantia, tot arboras, tot fructus, præsertim arvis (quod sine dubio imprimis dolendum est) penitus extinxit.* Mr. Heidegger makes another Observation, viz. that Death shews her Face every where; and then he adds, that there is nothing lasting upon Earth but *Vicia* and *Odium Theologicum*. *Omnia (sane hec mortibus plena. Nihil hic vivax est, præter malos mores & Odium Theologicum.*

To conclude, I shall observe that the Author appears very much offended with the following Verses made upon the Royal Palace at Versailles.

*Hic erat ante hæc Rex Ludovicus, &c.  
Regis fidei: facta est se manibus mundi.*

I shall give no Account of Mr. Heidegger's Confutation of an old Argument, revived against the Protestants.

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## ARTICLE LXXIV. LONDON.

I am informed by a very good Hand, that Dr. Woodward is making some Additions to his *Natural History of the Earth*; and that he is likewise answering the Objections that have been raised against it.

Mr. Morris has lately put out the *Natural History of Northamptonshire*. An Account of that excellent Work will be shortly published in these *Memoirs*.

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## ARTICLE LXXV.

A SUPPLEMENT to the Account of Dr. WOODWARD's Letter to Sir CHRISTOPHER WREN. (See the first Account above, Art. LXVI.)

I Proceed to give an Account of a Letter of Dr. Woodward to Mr. Henry, Keeper of the Bodleian Library. This Letter is prefixed to that which the Author writ to Sir Christopher Wren, and contains several Observations, that will be no less acceptable to the Reader, than those which they have already seen.

The Author having mentioned his Description of that Part of London-Wall, which joined to Bishop's-Gate, goes on thus. "It consisted of three different sorts of Works, raised in three several Ranges one over another. Any one who has the Curiosity to see a Sample of the uppermost, yet standing, may do it on each Side ~~Moorfields~~, for a considerable Extent: As also of the middlemost; especially on the West-side of that Gate, at the Distance of about 20 or 30 Paces, where it is yet ~~seen~~, and has suffered very little Destruction. Of the lowest or Roman Work, there are considerable Remains, on the South-side of ~~Adgate~~, in the Place called the Vineyard. And about the middle of ~~Howard's~~ ditch, there's yet standing one of the Towers of that Wall, pretty entire. 'Tis composed of Stone, with Layers of Brick interposed, after the Roman Manner; and is the most considerable Remain of Roman Workmanship, yet extant in any part of England, that I know of, being twenty-six Foot in Height. By this, Judgment may be formed of the Original Height, of the Roman Wall about London. Which must have been vastly great; especially if the Surface of the Ground thereabouts, has been raised in the same Proportion that it hath in other Parts of the City.

"City. For, in sinking, upon several Occasions, the  
 "Workmen, in some Places, have passed through  
 "six, in others twelve, nay twenty fathoms of Rabbish;  
 "before they came to the natural Earth. Which may  
 "serve as a further Enforcement of what I have offered  
 "relating to the Insects and Hawock that the City  
 "hath sustained in former Times." Dr. Woodward acknowledges, that there are many  
 things very Curious, and of real Use, in Dr. Grub's  
*Commentary upon the Itinerary of Antoninus throughout*  
*Britain.* But there are some, which he does not ap-  
 prove, and particularly his Conjecture, that *London*  
*was first built on the South-side of the Thames.* Dr.  
 Gale, alleges the following Reasons for his Opinion:  
 1. That *Ptolemy* places *London* in *Kent.* 2. That the  
 Fields, betwixt *Lambeth* and *Southwark*, have been,  
 from time immemorial, a Royal Demean. 3. That  
 three *Roman* High-ways met there. 4. That there was  
 a *Castrum* or *Roman Town* there. This he collects  
 partly from *Southwark* retaining still the Name of *the*  
*Burrough*, which was the Name given by the *Saxons*  
 to those Towns; and partly from *Roman Coins*, *Tes-*  
*sellated Pavements*, and *Bricks*, that were digged up in  
*St. George's fields*.

Our Author answers those Arguments in the follow-  
 ing manner. 1. As to *Ptolemy*, (says he) he lived at  
 a great Distance; and in a Country which had no In-  
 tercourse with *Britain*; and therefore it can be no won-  
 der, that he should have been mistaken in this particular.  
 He has committed no small Errors, in his placing of  
 Towns, in Countries, that were much nearer to him.  
 Dr. Woodward will give some Instances of it, on ano-  
 ther occasion when he comes to consider an Opinion,  
 started not long ago, about a change in the Latitude of  
 Places. † *Tacitus*, (continues the Author) had a most  
 exact Intelligence of the Affairs of *Britain*; and writ  
 not long before *Ptolemy*; and therefore if *London* had  
 been built in *Kent*, and standing there in the time of  
*Ptolemy*, it must needs have stood there in the time of

\* Dr. Gale, *Com. in Anton. Itin.* p. 64. 65.

† *Vid. Nat. Hist. of the Earth, Part I.*

*Tacitus*. But the contrary appears from his Account of the March of *Suetonius Paulinus*; and the Action of *Boudicca* at *Camulodunum*; her causing her Army to fall upon *London* and *Vernalam* at once, and involve both in the same Ruin \*. Besides, what *Tacitus* observes of the *Sweetness of the Place* †, and Happiness of the Situation of *London*, agrees exactly with this side of the River, and by no means with the other, as any one may plainly see. The Author adds, that in those times things were there in a much worse Condition, than they are now. “The Tract of Land, mentioned by *Dr. Gale*, is flat and low; and a great part of it was then in the Power of the *Thames*, and under Water every high Tide; till that River was, in After-Ages, restrained, and kept to the Channel, by Banks cast up with an incredibly great Labour and Expence. Not but that there might be some part of *St. George's Fields*, that was not overflowed: And there probably, at some time or other, was a Roman Habitation, or *Castrum*; whereof the Pavements, Bricks, and other Antiquities, which that excellent Writer mentions, might be Remains. But there have been other like Antiquities discovered, from that Place, onwards, for some Miles Eastward, near the *Lock*, in the Gardens along the South-side of *Deptford Road*, a little beyond *Deptford*, on *Blackheath*, &c. There's no doubt but, Sir, you have observed the Coin of *Canobelin*, in the first Table of *Camden*, that exhibits an Head with two Faces, in manner of a *Janus bifrons*. I have now in my Custody the Head of an ancient *Terminus*, likewise with two Faces. This probably was only a Piece of British Imitation of Roman Work. But there was found along with it, large flat Bricks, and other Antiquities, that were unquestionably Roman. All these were retrieved, about twenty Years since, in digging Mr. *Cole's* Gardens, by the Road mentioned above. I have seen likewise a *Simulacrum*, that was dugged up near *New-Croft*. And there were several Years

\* Eadem clades. *Annals* L. XIV. c. 33.

† Loci Dulcedo, *ibid*.

ago, discovered two Urns, and five or six of those  
 "Viols, that are usually called *Lacrymatories*, a little  
 beyond *Deptford*. Nay, there hath been, very late-  
 ly, a great number of Urns, and other things disco-  
 vered on *Black-Heath*. All which prove nothing  
 more, than that there were Habitations, probably  
 "scattering and at intervals, all along that, which  
 "was doubtless a *Roman Road*. Indeed the *Terminus*,  
 "found just by, adds some Confirmation to this Op-  
 "nion. Besides, in several Places, lying all nearly in  
 "a Line, and particularly a little on this Side *Shooters-*  
 "*Hill*, where the Country is flat and low, I formerly  
 "took notice of some Remains of a raised or high  
 "Way \*, like those cast up by the *Romans*, that I have  
 "observed in *Somersetshire*, *Oxfordshire*, *Gloucester-*  
 "*shire*, and other Parts of *England*". 2. As for what  
 concerns the second Argument of *Dr. Gale*, viz. that  
 the Fields between *Lambeth* and *Southwark* were a  
 Royal Demean; *Dr. Woodward* says it rather proves,  
 (quite contrary to what it is brought for,) that those  
 Fields were gained from the *Thames*, than that *London*  
 ever stood there. It appears from the most ancient Re-  
 cords, that the Kings of *England* had a Title by the  
 Laws to all those Lands, which lay between High and  
 Low Water-Mark, and were gained either from the  
 Sea; or from such Rivers as ebbed and flowed. But  
 none of those Princes did ever pretend any Right or  
 Title to *London*, more than to any other City in the  
 Kingdom. 3. Nothing can be inferred from that meet-  
 ing of three High-ways, on which *Dr. Gale* insists; for  
 whether *London* stood on this Side of the River, or on  
 the other, there would have been ways to it from all  
 Parts of *Britain*; it being at that time a Town very  
 large and populous, and celebrated for its Trade, and  
 Plenty of Provisions †.

*Dr. Woodward's* Letter to *Sir Christopher Wren*, and  
 to *Mr. Hearn*, have been inserted at the end of the  
 eighth Volume of *Leland's Itinerary*. Not above 120

\* That way is about four Foot in Height, and at least forty in  
 Breadth. The Place is called *Green-Cotman*.

† Tacit. *ibid*.



Copies of that Itinerary have been printed, and all taken off, by Subscription. It were to be wished, that a greater number of these curious Letters had been published, for the Gratification of those, who are Lovers of Antiquities.

## ARTICLE LXXVI.

A FURTHER Account of the Manners and Customs of the French in the different Times of the Monarchy. (See above, Art. LXXII.)

THE Abbot *Le Gendre* explains, in the next place, what concerns the Fiefs and the Knighthood; which are two important Articles of the ancient Customs of France,

*Of the Fiefs of Knighthood, and of the ancient French Soldiery.*

Princes have at all Times and in all Places bestowed Lands, as a Reward for the Services done to the State. Under the first Race, those Presents made by the Kings, went by the Name of *Benefices*: It was only about the Year 900, that they were called *Fiefs*. Those Names imported, that whoever received such a Grant, lay under an Obligation of being faithful to the Prince. A Fief was only for Life. When the Feudatory died, the Prince resumed the Fief, and enjoyed the Revenues, till he disposed of it by a new Investiture. This was a general Law, from which the Fiefs bestowed upon the Church were not exempted, no more than others, during the Vacancy of the Sees.

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+ From the *Memoirs of Travoux*.

From

From thence, in all probability, came the Right of the *Regalia*, which in process of time, reached all the Revenues of a Bishoprick.

The Fiefs were not conveyed from Father to Son, till about the Decay of the second Race. When the Dukes and Counts had made their Governments hereditary in their Families, those new Sovereigns undertook to do what was practiced by the Kings. In order to make People willing to support them, they bestowed upon their Officers, for them and their Posterity, Part of the Royal Demesns, in those Provinces which they had usurped; and permitted those Officers to gratify upon the same Account, with a Portion of the same Estates, the Soldiers, who served under them. Such is the Origin of *Mefne Fees*. *Hugh Capet* confirmed, not only the Usurpation of the Counts, but also their Disposol of the Royal Demesns in favour of their Officers, lest so many People, whose Interest it was to maintain those Alienations, should conspire against him. All the great Vassals held of the King, and the little ones held of Great Men.

A Man performed Homage for his Fief bare-headed, upon his Knees, without a Sword, and without Spurs, having his Hands between those of the Lord, who was sitting and covered. The Homage was *Liege*, or *Simple*. By the first, a Man engaged himself to serve the Lord against every body: By the Second, that Engagement was more or less limited. A *Liege* Homage obliged one to serve in Person; a *Simple* Homage allowed him to put a Man in his room. The Homage being performed, the Lord gave the Vassal the Investiture of his Fief, by making him touch the Ends of the Boughs of some Tree growing in the Land made over to him, or by putting into his Hands a Turf, a Cane, a Sword, a Banner, Spurs, a Glove, Keys, and other different Symbols, according to the Use of the Country. Lastly, the Lord kissed the Vassal, as a testimony of the Covenant which they contracted together. The Treaty was obligatory on both Sides. If the Vassal lost his Fief, by refusing to assist, or acknowledge his Lord; the Lord did reciprocally lose his Right over his Vassal, if he failed to protect

protected him. The principal Service of all Pendants was to go to the War under the Banner of the Lord, either alone, or with some Men. This Obligation was more or less extended, either by the Erection of the Fief, or by the Custom of the Places.

Those different Services occasioned the different degrees of Nobility, and the different Names of Knight, Esquire, Banneret, and Bachelor. The highest Dignity a Man of War could aspire to, was that of Knight. None but Knights were called *Monseigneur*; none but their Wives were called *Madame*. *Joan of Artois*, a Princess of the Blood, who upon her Wedding-day lost her Husband *Simon de Thouars* Count *de Dreux*, did not marry again, and never took any other Title in all the Charters signed by her, than that of *Mademoiselle de Dreux*, because the Count her Husband was only an Esquire, when he happened to be killed in a Turnament six Hours after their Marriage. The Dignity of Knight was so great, that the King did not think it below him: The Knights sat down at Table with him; which his Sons, Brothers, and Nephews could not do, before they were made Knights. Tho' the ancient Knighthood was not a regular Order, as the Orders called Military have been within these three hundred Years; yet it was under some Laws, to which the King and the Great Lords willingly submitted for the Space of five hundred Years. *Renatus of Anjou*, King of *Sicily*, surnamed *the Good*, collected those Laws, transcribed them upon Vellum, and adorned that Collection with Miniatures and Flourishes, wherein he represented the different Ceremonies of the Promotion of Knights. That Prince was a Lover of Arts; and it is said he knew better how to Paint than how to Reign.

No one could be made a Knight, if he was not a Noble-man by his Father and Mother, at least for three Descents. That Dignity was never conferred upon any one unless he had distinguished himself in the Service, and was looked upon as a Man, who would not be guilty of a Crime, nor of a base Action. Knights were made in time of War, and in time of Peace. In time of War, the King or the General knighted

knighted a Man before a Battel, but more usually after it. Upon such an Occasion, the whole Formality consisted in striking him two or three times with the flat Side of a Sword, and saying with a loud Voice, *I make thee a Knight in the Name of the Father, and of the Son, and of the Holy Ghost.*

When a Promotion was made in time of Peace, upon occasion of a Marriage, or of some other Solemnity, the Ceremony was performed with greater Pomp, and greater Formalities: The Novice, or the Gentleman, who was to be knighted, spent the whole Night before in Prayers in a Church. His Habit was a plain brown Cassock. The next day he received the Communion; and then he went to the Bath, where he put off his brown Cassock, which was the Habit of an Esquire: That of a Knight was quite different, and much finer.

The Novice having bathed himself, went to Bed, in order to receive his Visits of Ceremony. When they were over, two or three Lords helped him to dress himself. The Neck-band and the Wrist-bands of his Shirt were embroidered with Gold. They put over his Shirt a kind of a Waist-coat made of small Iron-Rings linked together. Over that *Jacket of Mail*, otherwise called *Haubers*, he had a Buff-doublet; over it a Coat of Arms, and over the whole a great Mantle, like the present Mantle of the King and the Peers.

The Novice in that Equipage, which was very cumbersome, swore upon his knees that he would spare neither his Life nor his Fortune, to defend Religion, to make War against Infidels, and to protect Orphans, Widows, and helpless People. Such was the chief End of the ancient Knighthood. When the Oath was taken, the most eminent Lords gave him gilded Spurs; others presented him a Waste-Belt, in which there was a long Sword in a Scabbard covered with Cloth, and seeded with Gold Crossets. That long Sword was blessed by a Prelate, and lay upon the Altar for a considerable time. The New Knight, if he was a Prince or King, went and took it from the Altar. Sometimes it was a Bishop who put it on him; but generally the Sovereign

Sovereign, who performed the Ceremony, put the Sword and the Waffe-belt upon the Novice; and then, after he had embraced him, struck him two or three times with the flat Side of the Sword. This Ceremony was performed with the Sound of Trumpets, Hautboys, and other Instruments, and attended with Feasts, Balls, and Masquerades. The Historians of Charles VI, want Words to express the Magnificence that was seen at St. Denys, when that Prince knighted his Cousins, Lewis King of Sicily, and Charles Prince of Tarante.

There were two sorts of Knights, viz. Bannerets and Batchelors. None could be a Banneret, without being a Gentleman of an ancient Nobility, without being able to raise and to pay the Charges of twenty eight or thirty Men of Arms. It was a great Expence, because every Man of Arms had, besides his own Servants, two Horsemen, one of which carried a Cross-bow, and the other, a Bow and an Ax for his Use: So that a hundred Men of Arms made at least three hundred Horse. Upon a Day of Battel, the Gentleman, who desired to be made a Banneret, presented his *Person* rolled up to the King, or to the General, who made a Banner of it by cutting off the Tail of the *Person*. The Banner was a square Standard. The *Person* had a long and narrow Tail not unlike a Weather-Flag.

The Batchelors were Knights of an inferior Rank. Not being rich enough, and not having a sufficient Number of Vassals to raise a Banner of their own, they served under the Banner of others. The Esquires, or *Damoiseaux*, were young Gentlemen, who desired to be made Knights. The Name of *Damoiseau* denoted some Preeminence above other Esquires. During his Probation-time, if I may call it so, an Esquire entered into the Service of a Knight, and followed him every where, carrying his Lance and his Sword: He took Care of his Horses; and sometimes waited upon him at Table, without ever sitting down with him. Those Esquires, or *Damoiseaux*, are called *Valets* in the History of the thirteenth Century. That Word had nothing in it then that was dishonourable. *Villehat-*

*down* in his History, speaking of Prince *Alexis* Son of *Isaac* Emperor of the *Greeks*, calls him four or five times *the Valet of Constantinople*, because that Prince, though Heir of the *Eastern* Empire, was not a Knight. For the same reason *Lewis* King of *Navarre*, *Philip* Count of *Poitou*, *Charles* Count of *Marche*, Sons of *Philip* the Fair, and other Princes of his Blood, are stiled *Valets* in an Account of his Household for the Year 1313.

All those Nobles or Vassals were Military Men, and bound to serve the Prince in Person. None but Women were exempted from that Duty: The Bishops themselves lay under the same Obligation. *Charles-magne* dispensed them from it: His Son granted them the same Privilege; but many other Kings had not the same Indulgence. *Philip August* having raised an Army in 1209, to march against the *Albigenses*, the Bishops of *Orleans* and *Auxerre* repaired to it with their Vassals, and then went away immediately, saying they were not bound to bring their Troops to the Army, but when the King commanded it. This Excuse was unacceptable to the King: He looked upon it as a Reproach, because he did not come to the Army, as he had promised; and was so exasperated against those two Prelates, that he caused their Fiefs to be seized, I mean those which they held of him. The Prelates made a great noise about it; but notwithstanding all their Complaints, and the Pope's Intercession in their behalf, they could not recover their Fiefs without paying a large Fine.

How did the Bishops behave themselves, when they went to the War? Did they stand upon a Hill? Were they contented to lift up their Hands to Heaven, whilst the Laity fought in the Plain? Every one of them followed his Inclination. Those who had a warlike Spirit, were armed from Top to Toe, and engaged in the Fight. Others, remembering that the Church abhors those Ministers who shed Blood, scrupled to do it, being contented to pray for the happy Success of the Battel. The wisest Bishops redeemed themselves, paying a Sum of Money to be dispensed from going to the War: They only sent their Vassals under

under the Conduct of an *Avoué*. That *Avoué*, otherwise called *Vidame*, was a brave and powerful Noble, chosen by the Churches to defend their Patrimony; But it frequently fell out that they committed a Sheep to the Care of a Wolf; for the *Vidame* seldom failed to make himself Master of part of their Lands.

The Armies of the Nation consisted of that Multitude of great and little Vassals; Those Armies were so numerous, when all came together, that they made up above two hundred thousand Men. The King was hardly the more powerful for it, because he could not dispose of them. When those Troops had served twenty five, thirty, or forty Days, according to the Custom of the Country, or the Duty of the Fief, the Lords went home with them. Every Great Man was the more careful to preserve his own Troops, because he could not expect to be respected but in proportion to the good Condition of those which he kept on foot. Such an Independence occasioned the want of Discipline in those Armies. Orders were not carefully obeyed; and upon a day of Battel it frequently happened that the Lords, to have the Glory of giving the first Onset, fell upon the Enemies at random: This Impetuosity has occasioned at all times the greatest Misfortunes of *France*, and particularly the Loss of the bloody Battel of *Cressy* under *Philip VI.* and that of *Poitiers* under King *John*.

The greatest Part of the *French* Armies under the Reign of the *Merovingians* consisted only of Foot. Under *Pepin* and *Charlemagne* there was almost an equal number of *Gendarmes* and Foot; but when the Fiefs became hereditary during the Decay of the *Carlovingian* House, the *French* Armies, though never so numerous, consisted chiefly of Horse. There were but few Foot, which served only to stir the Ground, to go to the Forrage, and to set up Batteries. The Infantry never fought in a Body: They were placed between the Files of the *Gendarmes*, and their chief Business was to relieve them, when they had been worsted. Among other Arms they had Bows and Cross bows with which they shot sharp Arrows, and large Darts, called *Matras*, that made a Bruise without any Wound.

On a day of Battle the *French* wholly relied upon the Cavalry. Their offensive Arms were a Lance and a Sabre. Instead of a Jacket of Mail, which had been used for a long time, they took for their Defensive Arms, about the Year 1300, a Cuirass, Bracers, Cuisse, Leg-pieces, and Gauntlets. Thus the Cavalry were armed from Top to Toe: Besides, their Horses were barbed, that is, covered with an Armour, so that those Squadrons seemed to be all of Iron. All the *Gendarmes* had a Helmet: The King wore it gilded, the Dukes and Counts silvered over, Gentlemen of ancient Extraction wore it of polished Steel, and others only of Iron. The Colours of the Infantry were only of painted Cloth; the Standards of the Cavalry were of Velvet or Taffety; and as the Bannerets were more or less distinguished, the Standards of their Companies were more or less embroidered. The largest and the finest Standard was the Royal *Pennon*. About the Year 1100 they began to fasten that *Pennon* to the Top of a Mast, or large Tree, set upon a Scaffold, which stood upon a Waggon drawn by Oxen covered with Velvet-Housings adorned with Devices, or with the Prince's Oppiter. A Priest said Mass every Day early in the Morning at the Foot of the large Tree. Ten Knights mounted the Guard Night and Day upon the Scaffold; and as many Trumpets sounded continually at the Foot of the Tree, to animate the Troops. That contrivance some Machine, contrived in *Italy*, was not used in *France* above a hundred and twenty or thirty Years. It stood in the Center of the Army: The greatest Blows were struck there, to take the Royal *Pennon*, or to defend it; for there could be no complete Victory without getting it, nor a complete Defeat without losing it.

Besides that Banner, which was properly the Banner of *France*, the Kings had also the Banner of the most celebrated Saint in the Kingdom carried in their Armies. The Histories of the first and second Reconquest only St. Martin's Chappe, which was a Veil of Taffety, on which the Saint was painted, and which had lain one or two Days upon his Tomb. That Veil was kept with great Respect under a Tent. Before



fore an Engagement it was carried round the Camp as it were in Triumph. The Power of that Saint was accounted so great, that when a King had that Veil, he did not doubt of obtaining the Victory.

St. *Martin's Chappa*, was in vogue six hundred Years; and then in the XIIIth Century it was succeeded by another Banner no less famous, called *Oriflamme* from its being interspersed with Gold Flames. According to some Historians it was brought from Heaven to *Gloria*, or to *Charlemagne*, and it went thither again in the Time of *Charles VII.* This Story and many others are to be found in the old Chronicles. The *Oriflamme* was nothing else but the Banner, that used to be carried at the Procession of St. *Denys*, and in the Wars which the Monks of that Abby had with their Neighbours. The *Vidame* of those Monks, who was the Count de *Verzin*, fetched it from their Church before he went into the Field; and brought it back again with great Pomp when the War was ended. *Louis VI.* having got the *Verzin*, made use of the *Oriflamme*, as the Counts did before him: Hence it is that his Successors had it carried in their Armies together with the Banner of *France*. (None but the most Renowned Knights were intrusted with either of them.) If the *Oriflamme* was not seen under the Reign of *Charles VII.* it is because he could not go and fetch it out of the Abby of St. *Denys*, the *English* being Masters of it: And because he did not use it in the Wars which he had with them, he and the other Kings neglected that Banner. By which means it remained buried in Oblivion, though it continued to be in the Treasure of that Abby. It was there still in 1596, but half eaten up with Mites.

We pass over curious Observations upon private Wars, Turnaments, and Heraldry; but the Author's Enquiries about the Origin of the Sciences ought not to be omitted.

### Of the Origin and Progress of Learning in France.

THE *Franks*, having settled themselves in France, recalled the Learned Men. *Childebert* spoke good

*Latin*; *Charibert* spoke it better still, and *Chilperic* in perfection. *Gontran* being at *Orleans* was harangued in *Hebrew*, *Arabick*, *Greek*, and *Latin*. *Glotarius II.* was a Scholar; his Son *Dagobert* loved Learning; Letters were only neglected under the Tyranny of the Mayors.

The Sciences revived under *Charlemagne*. This admirable Prince was so fond of them, that he began to study at thirty Years of Age. *Pisanus* taught him *Latin*, *Alcuinus* *Dialectick*, *Rhetorick*, and *Astronomy*. *Charlemagne* read every day the Scripture, the Fathers, or History. He was so desirous of reviving Learning in *France*, that he ordered great and small Schools to be set up in Cathedral Churches, and in the richest Abbies. Canons and Monks were appointed to teach Divinity in the great Schools; and Philosophy in the small ones. *Charles the Bald* was a very knowing Prince. After him Learning was laid aside, by reason of Foreign and Civil Wars, till the Reign of King *Robert*. Under that of *Lewis VII.* who died in September 1180, they spoke as good *Latin* at *Paris*, as they did at *Rome* under the Empire of the *Antonines*; and better than they did in *France* till the Reign of *Francis I.*

There were in the Kingdom Men well skilled in all sorts of Learning at the End of the eleventh Century, and many more still in the twelfth. Some Divines of that time have preserved their Reputation to this Day: They had a sublime and penetrating Genius; but were so jealous one of another, that they invented a thousand Cavils to maintain their Opinions, or rather not to have the mortification of yielding to others.

The ancient Theology, which has been revived within these forty or fifty Years, consisted in the Study of the Scripture and Tradition. Religion teaching us to believe Mysteries without pretending to dive into them, they were contented to know the Christian Doctrines, and to prove them by the Scripture and the Works of the Fathers. *Berengarius* Archdeacon of *Angers*, and *Lausranc* Abbot of *Bec* in *Normandy*, occasioned the Scholastick Divinity. The Archdeacon having taught

taught a new Opinion concerning the Eucharist about the Year 1047, the Abbot alledged against him many Passages out of the Fathers and the Scripture. *Berengarius* had recourse in that Dispute to the Subtilties and Distinctions of *Aristotle's* Logick. *Lausfranc*, and those who sided with him, perceiving that their Adversary was highly applauded by reason of those Subtilties, made use of the same Weapons, not only upon this Subject, but also upon all others. *Abelard*, *Gilbertus Porretanus* Bishop of *Posiers*, and many other learned Men of that time, followed the same Method.

Though those learned Men had already brought that Method into vogue, it was much more esteemed, ever since the famous *Peter Lombard*, (who is generally looked upon as the Father of School-Divinity,) published his Book of *Sentences* in 1150. *Peter Lombard* was indebted for his Elevation to the generous Humility of *Philip of France*, who had been his Disciple. That Prince, who was the fifth Son of *Lewis* the Big, and Canon of *Paris*, being elected to the Bishoprick of that City, resigned it in favour of *Peter*, to shew that on such an Occasion, Learning ought to prevail even upon a Royal Extraction. *Alexander de Hales*, *Albertus Magnus*, and *Thomas Aquinas*, commented the Book of *Sentences*. The *Summa* of *Thomas Aquinas* has always been looked upon as an excellent Abridgment of all the Parts of Theology. Those who are not pleased with that Work, have nothing to object against it; but that he does too frequently make use of *Aristotle*, to prove and to explain the Christian Doctrines.

Those Bodies of Divinity did generally meet with a good Reception, because the Study of St. *Thomas* took up less time, than the Study of Positive Theology, which comprehends the Holy Scripture, the Councils, the Fathers, and History. Another Reason of the Progress of Scholastick Divinity, is, that those who understood it, were almost sure of overcoming any Adversary, without being worsted, because it afforded a prodigious number of Subtilties, Distinctions, and Subterfuges. Young People were so pleased with those Advantages, that they applied themselves wholly to that Theology,

and gave over the Study of the Scripture, and Tradition, and even of School-Learning: which is the Reason why such a barbarous *Latin* has been spoken in the Schools to this Day. The old Divines, who had gone through a different Course of Studies, rose up against the New, and openly accused them of being at least guilty of Heresy. The New ones laughed at them, and called them silly Men, who had not Wit enough to love Subtilties; and filed their *Bible-Drivins*, by way of Irony; meaning that they understood the Bible, but were not able to communicate themselves out of a Sophist. This Quarrel lasted a long time. At last the Scholasticks prevailed; and no other Theology but theirs has been taught within these five or six hundred Years. That Theology had its Rise in *France*, and flourished there more than in any other Country.

Cavils and captious Subtilties crept much about the same time into the Schools of Law and Physick. The Body of Law (I mean the Civil Law, which contains the *Code*, the *Digest*, the *Novels*, and the *Institutes*) lay buried in Oblivion for a long time, and was altogether unknown before the City of *Messina* was taken by the *Pisans*. Having found it there, they took it, and put it into the Hands of a *German*, called *Varnier*, to revise it. *Varnier* published it at *Basle* about the Year 1130. *Placentius*, a Scholar of *Kempen*, came into *France* to teach that Law about the Year 1170. It met with a good Reception there for the great Sense and Equity observable in that Law was generally admired. However, though it was highly esteemed by the Learned, the Popes and the Kings of *France* prohibited that Study: The Popes were afraid it would prejudice the Study of Divinity; and the Kings of *France* were not willing to give any handle to the Pretensions of the Emperor, by suffering that the *Roman Law* should be taught in their Dominions. At last this Fear vanished away; the Prohibition was taken off; and when *Philip IV*, surnamed the *Fair*, founded an University at *Orleans* in 1312, he ordered that neither Physick, nor Divinity, nor Philosophy, nor Grammar should be taught in it, but only the Civil Law. Though the Law is not a Rule, but only a Precedent

at

at *Paris*, and in those Provinces that govern themselves by Custom; yet it is so much esteemed, that no Man can be made a Magistrate without being examined about the Civil Law.

This Law was quickly attended with the Canon Law. *Gratian*, a *Benedictine* Monk, who lived then at *Beaugu*, being jealous of *Varnier's* Reputation, betook himself to make a Collection of Canons and Decretals, in order to form a Body of Law, whereby Ecclesiastical Differences might be determined: And because the Law runs upon *Persons*, *Actions*, and *Things*, that Compiler divided his Work into three Parts. In the first, he explains in a hundred and one Distinctions what concerns Persons; in the second, what belongs to Judgments, which he does in thirty six Causes; and in the third, what relates to sacred Things, in five Distinctions. The *Dever* of *Gratian*, (so they call his Book, which came out the first time in 1151,) was the beginning and Foundation of the Canon Law: That Law was enlarged in time by the Addition of the *Decretals*, the *Sexte*, and the *Clementines*, which are as many Collections of the Constitutions of Popes.

The Canon Law met at least with as good a Reception as the Civil Law. The *Dever* was approved by *Innocentius III.* the *Decretals* by *Gregory IX.* the *Sexte* by *Boniface VIII.* the *Clementines* by *Clement V.* The Popes ordered that Law to be taught all over *Christendom*. Their Authority was then so much respected, that no body made any Opposition against it: Only the Judges of *France* refused to admit the *Sexte*, by reason of a Quarrel between *Boniface VIII.* and *Philip the Fair*. This Exception prejudiced the Canon Law; but it was much more prejudiced by the *Pragmatick Sanction* made at *Boulogne* by *Charles VII.* in 1438. Afterwards the *Concordats* between *Leo X.* and *Francis I.* in 1516, and then the famous Ordinances of *Cremieu* 1536, of *Orleans* 1560, of *Moulins* six Years after, and of *Blois* 1579, did so weaken that Law, that it is no longer observed in *France*, unless it agrees with the Ordinances of the Kings.

Generally speaking, there is nothing finer, nor more judicious, than the Disposition of those two Laws. E-  
very

very body was pleased with them at first, in hopes that there would be no Differences for the time to come, or at least that they would be more easily determined; but it quickly appeared that a Multitude of Laws, far from preventing Contestations, does but multiply them. Where there are few Judges and few Civilians, there are but few Law-Suits; as it has been observed at all times, that where there are few Physicians, there are but few sick People. When they were banished from *Rome*, for the space of a hundred Years, People did not die so fast as they did before; and 'tis observable that in *Muscovy*, where there are no Physicians, nor Apothecaries to this day, People live longer than any where else.

The ancient Physick, that was used in *France* for the space of six or seven hundred Years, consisted in preventing Distempers, and bearing one's Illness patiently, in Abstinence, and the Practice of plain and common Remedies. That natural Physick is still practiced with good Success among poor People in the Country: Sobriety is the Reason why they are seldom sick; their Abstinence prevents the violence of their Diseases; and they have no other Remedies but some Herbs, which they have been told, are proper to cure their Illness. If the Remedies, used by Physicians in Hospitals under the two first Races, had been carefully recorded, there is now no Disease but what might easily be cured. The Simples that come from the *Levant*, and other foreign Remedies, were unknown to the *French* before the Year 1150, or thereabouts.

Some curious Men having read *Hippocrates* and *Galen*, newly translated into *Latin*, were so pleased with them, that they began to despise natural Physick, and to say, that if it had cured any body, it was only by Chance. Those curious Men pretended to have found in *Hippocrates* the Art of exercising Physick, not at random, as before, but according to Rules and Principles; and as if their Reading had plainly discovered to them all the Secrets of Nature, they stiled themselves *Physicians*, that is, Men who know how Nature works, and how she may be recovered, when she is out of Order: A vain Pretension; the more frivolous, (as some Criticks will have it,) because Books do not enable

able: a Man to know Diseases and Remedies, much less to apply proper Remedies to a Distemper; Experience being the only thing that can afford such an Advantage.

The better a Man knows the Human Body, how the Blood is made, how Digestion and Nutrition are performed, the better he knows Diseases, which arise from some disorder that disturbs those Operations. But, say those Criticks, how could any one affirm in the twelfth Century, that he knew the Structure of the Body? Anatomy was hardly known at that time: The Dissection of Human Bodies was accounted a Sacrilege till the Reign of *Francis I.*; and the Emperor *Charles V.* consulted the Divines of *Salamanca*, to know whether a Body might be dissected with a good Conscience. *Vesalius*, a *Flemish* Physician, who died in 1564, is the first who cleared what we call Anatomy: That Science was perfected by new Discoveries. *Harvey*, an *English* Physician, discovered the Circulation of the Blood in 1628. *Pequet*, a *Frenchman*, found out the Receptacle of the Chyle in 1661, and another the Lymphatick Vessels two Years after. Though the Physicians, who practiced under the Reign of *Lewis the Young*, knew none of those Discoveries; yet they fancied they had a great Skill in the medical Art, because they had read *Hippocrates* and *Galen*.

As soon as those two Authors began to be known in *France*, Physicians made it their only Business to understand their Works. The Reputation of those *Greek* Writers, the Obscurity of their Writings, (such is the Nature of Men, that they esteem only what comes from remote Countries, and generally admire what they do not understand,) but above all a Conceit that Diseases would be more easily cured by the Method of those great Men, did so impose upon the World, that they were ashamed to use those Plants that grew in *France*, and valued only those that came from the *East*, and had an Emphatick Name, as many *Greek* Names are. The Students of Physick, instead of visiting sick People frequently, and carefully observing the Nature of a Disease, the degree of its Malignity, by what Remedies it might be cured, applied themselves wholly to read the *Greeks* and the *Arabians*, full of Sophisms and Ar-

*Arguments Pro and Con.* Such a Method occasioned the Uncertainty, which has prevailed in Physick for many Ages, to the Disparagement of that Art. If *France* has produced able Physicians at all times, it is rather an Effect of the Practice, than of the Theory. The most famous *Galvists* among the *French* Physicians is *John Fernel*, born at *Chirons* in *Beauvoisis*, in the Year 1508. The Purity and Elegance of his *Latin* Style, his Wisdom, and his great Capacity, procured him such a Reputation, that even in his own time *Hippocrates* and *Galen* were thought to have no other Advantage above him, but that of being more ancient.

We must refer the Readers to the Book it self. They will find in it the Usages of the Kingdom during the Minority of the Kings; the Origin of the third State; and its Introduction into the General-States; an Account of the Revenues of the ancient Kings of *France*; for what Reasons Taxes have been laid; the Variations of Coins; the Creation, Suppression, and Pre-eminence of the great Officers of the Crown; the Alteration made in all the Parts of the Government under *Charles VII.*; the odd Variety of Modes; the Progress of Arts; the extravagant Fondness of the *French* for Gaming, and by what Laws it has been restrained from time to time.

A short Supplement to this Extract may be seen in the fourth Volume, Art. LVI.



## A R T I C L E LXXVII.

AVERTISSEMENT de Mr. le Chevalier  
DE BELLEVILLE sur la Patrie de M.  
Flechier, avec une Description Historique du Comté Venaissin.

That is,

A SHORT HISTORICAL DESCRIPTION  
of the County Venaissin; occasioned  
by a Mistake about the Native Country  
of



ART. 77. of LITERATURE. 445  
of the late Bishop Flechier. By the  
Chevalier DE BELLEVILLE.

Reverend Father,

YOUR *Memoirs* (of *Evreux*) are written with so much exactness, and you are so careful to avoid the Faults, which creep into them, that I shall take the Liberty to give you notice of a Mistake, which you have not observed; doubtless because few People know the small Province belonging to the Pope, and situated between *Provence*, *Dauphine*, and the *Rhone*, which divides it from *Languedoc*. 'Tis therefore necessary that I should give a general notion of it, till an able Pen publishes the History of that State, which would not be unacceptable to the Learned.

I find in your *Memoirs* for November last, and in the Character \* of Bishop Flechier, that this illustrious Prelate was born at *Perwez* in the County of *Avignon*. You should have said in the County *Venaissin*, since the City of *Avignon* is neither the Capital of this last Province, whence *Perwez* stands, nor even contained in it. Tho' that City belongs to the same Prince, its Laws and its Customs are quite different from those of the County *Venaissin*: Besides, it makes no part of the States of this Province, which meet at *Carpentras* the chief City, and the usual Residence of the Rector, who governs the whole Country. I think it will not be amiss, Reverend Father, to give a short Description of that Country, for the Information of those who live in remote Provinces, and to show in a few Words, how the County *Venaissin*, and about two hundred Years after the City of *Avignon*, fell under the Dominion of the Holy See.

Pope *Clement VI.* purchased the City of *Avignon*, the 19th of June 1348, of *Joan* of *Naples*, with the Consent of the Prince of *Tarente* her Husband. Many Writers say it was only a Mortgage; but the contrary appears from the Words of the Contract, as they are to be found in *Nogier's* History of the Bishops of *Avignon*. *Vendimus, cedimus, concedimus, ad perpetuum,*

\* The Character of this Eloquent Bishop may be seen in the fourth Volume, Art. XXXVII. Ci.

*Civitatem nostram Avinionis cum toto territorio & confinibus.* From that time *Avignon* did always belong to the Holy See, without being united to the *County Venaissin*. The Vice-Legate resides in that City. *Samuel Guichenon* tells us, that *Francis à Conziaco* was the first Vice-Legate sent thither by the Holy See, in the Year 1418. I need not say any thing more of the City of *Avignon*: Its Greatness, and illustrious Nobility, its University, Palace, and fine Walls are sufficiently known. Neither shall I mention the Power of the Vice-Legate: Every body knows it.

The *County Venaissin* consists of about fourscore Towns or Villages. Its Situation is admirable: That Country is not so hot as the *Lower Provence*, and the Winter is very tolerable. Some pretend that the Name *County Venaissin*, in Latin *Comitatus Venascinus*, is derived from *Venasque*, which was formerly a considerable Town of this Province; but this Etymology is not very probable, since *Venasque* it self had its Name from the River on which it stands, called the *Nesque*, in Latin *Nasca*, or *Nesca*, as if one should say \* *Ve*, or *Voyez la Nesque*, (see the *Nesque*.) 'Tis more likely that this Province had its Name from *Venatione*, all sorts of Game having been at all times very plentiful in this Country: Nay, the ancient Inhabitants worshipped *Diana* as their chief Deity, and erected several Temples to that Goddess. There is one to be seen still pretty entire at *Venasque*: Only the Columns and other Ornaments have been removed to *Carpentras*, and other Places, to beautify some Churches.

This Province, which was formerly subject to the *Romans*, made afterwards part of the Kingdom of *Arles*, from which it was dismembred about the Year 946, and then it formed the *Western Provence*, otherwise called the *Marquisate of Provence*. *Faiddé*, Daughter of *Gilbert Count of Provence*, had it for her Portion

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\* *Ve* seems rather to signify le gué de la *Nesque*, (the Ford of the *Nesque*;) for *ve* in the Language of the Ancient Gauls signifies gué, (Ford) and comes from the Latin *Vadum*. There is still in the Lower Normandy, near the Mouth of the Rivers *Vire* and *Taute*, le grand vé & le petit vé, majus vadum, minus vadum. (This is a Note of the Authors of the *Memoirs of Treux*.)

in 1112, with one half of the City of *Avignon*, when she married *Alphonfus* Count of *Toulonse*. After the Death of *Gilbert*, there was a Partition made between *Raymond Berenger* Count of *Barcelona*, the Husband of *Dulcin* another Daughter of the said *Gilbert*, and the said *Alphonfus* Husband of *Faidide*. By this Partition in the Year 1125, all the Country from the *Durance* to the *Isere*, fell to the Lot of the Counts of *Toulonse*. But *Raymond* the old, Count of *Toulonse*, was deprived of it, for siding with the *Albigenses*, and his States were given to *Simon* Count *de Montfort*, who performed Homage for them to *Philip August*. *Raymond* the Young was restored to them after the Death of his Father; but some time after having also sided with the *Albigenses*, King *Lewis VIII.* came to make War with him. That Prince had almost deprived him of all his Dominions, when he died in 1226. His Son *Lewis IX.* made a Treaty of Peace with the Count at *Paris* in 1228. By this Treaty the Count yielded up to the King all the Territories, which he possessed beyond \* the *Rhone* in the Kingdom of *France*, and to the Pope those that did belong to him on this side of that River.

From that time the Counts of *Toulonse* set on Foot several Negotiations to recover the *County Venaisin*; but after they had exercised their Jurisdiction in it for some time, they were forced to yield up that Province to the Holy See, which has peaceably enjoyed it ever since. Pope *Clement V.* in order to gain the Love of the Inhabitants, came to live in the *County of Avignon*, built a Palace very near *Malaucene* towards the Spring of the *Gransol*, where he spent part of the Year. The same Pope built another Palace at *Monleux* half a League from *Carpentras*, where he also resided. It was in this last Palace, that he caused a Silver Coin to be stamped, on which he takes the Title of *Comes Venetini*. Those Coins are to be found still in the Cabinets of some Curious. I might have been more particular upon this Head; but I leave it to those who shall undertake to publish a complete History of this Country.

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\* This Letter was written in the *County Venaisin*.

I shall only say something concerning the principal Towns.

*Carpentras* is the Capital City of this Province. *Pliny* calls it *Carpentoracæ Municipium*. It stands upon the River *Lauson*, in a Country fruitful in Wine, Oil, Saffron, and all other things necessary for Life. A vast Quantity of Silk-worms are bred in this Country; and the Soil looks like a Forest by reason of the great number of Mulberry-trees, with which the Fields are lined. The Walls of *Carpentras* are very fine: They were built by *Clement VII.* and *Benedict VIII.* of fine square Stones. There is a very ancient Trophy in the Episcopal Palace, representing a Conqueror who holds two Kings in Chains. It is thought to be part of the Monument, which *Cæsius Domitius Enobarbus* and *Q. Fabius Maximus* erected, after they had overcome the *Allobroges* and the *Arverni*. This City is very populous. The Cathedral Church and the Bishop's Palace are admired for their Beauty: They are built according to the modern Way. There is in that Church a precious Relick, viz. one of the Nails with which our Lord was fastened to the Cross. It has the shape of a Horse-Bit, having formerly (as 'tis said) been put to that use for the Emperor *Constantine*: That Bit is not entire: The remaining part of it is kept at *Milan*. Among the illustrious Bishops of this City, they reckon *Julian de la Rovere*, who was made Pope by the Name of *Julius II.* and some Saints, such as *St. Constantine* and *St. Sessian*. The Governor of the *Comté Venaissin* resides in this City, and the Court of Finances is settled in it; but this Town is chiefly known in the Neighbouring Provinces, by reason of a Market kept in it every *Friday*, and resorted to by great Multitudes of People.

The second Bishoprick is *Vaison* upon the *Durance*, known to the Ancients by the Name of *Vasio Vocomitum*. It was formerly a very considerable City; but having been destroyed by the *Goths*, and other Northern Nations, it has lost in a great measure its ancient Splendor. They find every Day, by digging up the Ground about this Town, precious Monuments of Antiquity, such as Urns, Sepulchral Lamps, Inscriptions, and Medals. Perhaps I shall quickly communicate to you

a noble Inscription lately found upon a Marble Pedestal.

The City of *Cavaillon* is the third Bishoprick of this Country: They are all Suffragans of the Archbishop of *Avignon*. The Town of *Pernes* is almost as large as *Carpentras*: The *Rectors* did formerly reside in it for some time. *L'Isle* is very well known for the good Trouts it affords to all the Country, and for the Fountain of *Vaucluse* only half a League distant from it. *Vaureas*, *Malancene*, *Caderouffe*, and *Sanians*, are also considerable Towns. I shall conclude this Letter without enlarging upon them.

## ARTICLE LXXVIII.

OBSERVATIONS du R. P. AUBERT de la Compagnie de Jesus, Professeur Royal de Mathematiques à Caen, sur des Coquillages.

That is,

OBSERVATIONS upon Shells. By Father AUBERT a Jesuit, Regius Professor of Mathematicks at, Caen. (See above, pag. 132, and 178.)

Reverend Father,

WHEN I writ to your Reverence some Months ago, that an Egg of a Hen had been brought to me, in which I had found a Hair of a Horse-mane, one might easily believe that I had observed it so carefully, as not to be mistaken about it. And indeed, not to say that the Person who got that Egg, and brought it to me, would not have been so industrious, as to put a Hair into it through an imperceptible Hole; I observed, that though the Egg was broke at one of the ends, there was no Hole near the ends of the Hair, and that those ends were engaged in the White at a considerable distance from the Shell: And therefore one might very

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well infer from thence, that the Hair was not put into the Egg by any Trick. Besides, I remember I have read in the History of the Academy of Sciences, that a Man being let Blood, a Pin was found in the Vein: That Pin did certainly circulate with the Blood, since he swallowed it. Many Intelligent Persons have assured me, that they have found May-Bugs in some Eggs; and two considerable and credible Persons have lately told me, that they observed in the same Egg of a Hen, above-mentioned, a May-Bug half digested, and that the Feet and Tail of that Insect were enclosed in the Shell, and, in some manner, identified with it. The like Examples are not very scarce in Physical Books; and I think it were better to endeavour to explain them, than to ascribe them to want of Exactness in those by whom they are mentioned.

Give me leave, Reverend Father, to impart to you some Observations, which I have made upon Sea-shells. Any one who walks along the Sea-shore, in this Province, will easily find some of those Shells, two of which are requisite to enclose a Fish, that have been petrified, and are become a solid Body. The place of the Fish, or the space between both Shells, is filled up by a very hard Crystallization consisting of transparent Clods. The substance of the Shell can hardly be distinguished: It is only a stony and hard Crust, which preserves the Figure of the Shell, and its Channels, and other Ornaments. The two Shells stick so close, that one can hardly see the Place where they opened. My thoughts about that Petrification are as follow.

When the Fish, which inhabited those Shells, is dead, they remain united together by a kind of Joint. In that Condition they sink a little into the Sand; and then a stony Salt, like that which forms Corals and Plants in the Sea, and Crystals and precious Stones in the Earth, penetrates into them, and being filtrated through the Pores of those Shells, forms a Crystallization, which fills up the empty space between them, as Salt-petre being exalted penetrates into an earthen Pot, and is crystallized on the other side. If the Shells, when they sink, are full of Earth, Dirt, or coarse Sand, the internal Crystallization is not Transparent, but coarse and dark: It is only a sort of Stone not to be penetrated by the

the Light; and this is the case of many of those petrified Shells.

Those stony Salts, the existence whereof is certain, and may easily be proved, ought to produce two Effects by getting through the substance of the Shell. 1. They must needs soften that substance, much in the same manner as Water softens the Earth that it goes through: Hence it is that those Shells, when they are unequally pressed by the Sand, or by other Bodies, change their Figure a little, as if they consisted of soft Wax. I should have been glad to find some in that State of softness; but perhaps it is with those petrified Shells, as with Corals and Sea-plants, that appear in our Fens only with their acquired hardness, though their Vegetation proves that they have been soft. 2. The second Effect of Salt is to eat up by degrees the very substance of the Shell, and to take its place; as by making many Holes in a Board, it loses part of its own matter, and the Iron-tools fill up its room. Those Salts, like so many Wedges, divide the substance of the Shell, and lye so close together that they break it in pieces, and preserve its Figure.

Many of those Shells are to be found still in a Valley three Leagues distant from the Sea. It cannot be denied, that the Sea was there in former times: That Element, which preys by degrees upon the Coasts of *Normandy*, strives to recover its ancient Dominions. But what shall we say of some Hills in this Province, that are eight Leagues distant from the Sea? They afford a kind of Harbourn, which the Country People calcinate in a Furnace to fatten the neighbouring Ground. A vast Quantity of Sea-shells, very well preserved, are to be found enclosed in that Harbourn. Did the Sea formerly inhabit those Places? I am sure those Hills are at least twenty English Feet above the level of the Sea. Cylinders very well made, and rounded at the Ends, are also to be found in that Harbourn. They consist of a very fine and very hard Flint, in which one may plainly see Fibres or Lines reaching from the Axis to the Circumference: Nothing can be more orderly disposed than those Lines. This seems to prove what has been already advanced, that Stones are not produced by a heap of Juices collected at Random, but by way of

Generation; For all those Cylinders are perfectly alike, both in the inside and in the outside; and it appears, that the Laws of Motion are too simple to produce such an exact and uniform Order.



## A R T I C L E    L X X I X.

LES HOMMES. Suivant la Copie de  
Paris, à Amsterdam, chez François  
L'Honoré. MDCCXII.

That is,

*The DIFFERENT CHARACTERS of  
Men. Reprinted from the Paris Editi-  
on. Amsterdam. 1712. In 120. pagg.  
206. Sold by P. Vaillant in the  
Strand.*

**T**HIS is the Book which I have mentioned above\*. It runs upon an inexhaustible Subject. There is so great a number of different Characters among Men, that an ingenious Writer, well acquainted with Human Nature, would not find it a very difficult thing to publish several Books like this. The best Account I can give of this Work, is to insert here some Passages out of it.

I. Any Preferment, for the sake of which one must lay aside Probity, were it but for one Moment, cannot be sued for, but by a dishonest Man. Whoever is fully persuaded of it, will not be much concerned, if he does not raise himself.

II. Those who fancy that great Men are willing to do something for us, because they receive in a polite manner whatever we do to please them, are little acquainted with their Character. The only way to make

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\* Art. XXXIV. ]



a Patron of a Man placed in a high Station, is to make one's self useful to him.

III. The desire of being esteemed by Men, or the fear of being despised by them, hinders a great many People from doing ill Actions: But an honest Man dreads only his own Conscience, and endeavours to edify himself, rather than any body else.

IV. Wit may be without Judgment: But Judgment can hardly be without Wit. Therefore 'tis more advantageous to be a Man of Judgment, than to be a Man of Wit.

V. Of all the Rules of Politeness none appear to me so troublesome, as that which requires, that we should hear a Coxcomb talk, without shewing any Uneasiness.

VI. Great Men are apt to say, that those whom they oblige, prove ungrateful. They say right; for, generally speaking, they bestow their Favours upon undeserving Men.

VII. I see on my right Hand a great Man, who looks upon me with a disdainful Air; and on the left a poor Wretch, who bows respectfully to me. May not I infer from this Sight, that if I am not in so good Circumstances as one of them, the other is doubtless in a much worse Condition than my self?

VIII. When I see the bold Countenance of that Man, his proud Gate, and his free Deportment, I judge that he has got a Place; but when I hear him speak, I judge he does not deserve it.

IX. It is a kind of a Prodigy to see a great Birth attended with a superior Genius, and all the Qualities of an honest Man. If it was a common thing, the Little ones would die of Spite.

X. A Man must have a brazen Heart, not to be troubled in the Enjoyment of Pleasures, by the Groanings of those who are poor, and want Bread.

XI. A Man who has a great Experience of the World, and a great deal of Virtue, will live a very happy Life in a Retirement: But if he has neither of those two Advantages, he will find it a very difficult thing to bear a retired Life.

XII. The

XII. The most certain Sign of a Man's being an ill Man, is when a brighter Fortuñe makes him contemn those good Men, whom he had an Affection for.

XIII. Loose Men cry down Women, and yet cannot be without them. On the contrary, honest Men have a respect for Women, and yet are not fond of them.

XIV. Is there any Barbarian that would not despise a Nation, the greatest Lords whereof spare nothing to be afflicted at the Adventures of a Theatrical Hero; and yet cannot be moved with the sad Spectacle of a thousand poor Wretches, who groan under their Sufferings?

XV. In a State of Health a Coxcomb despises Physicians, and a Free-thinker laughs at our Mysteries; but when they fall sick, the one has a Respect for Physick, and the other dreads Religion.



## ARTICLE LXXX.

*ACRITICAL REMARK upon these Words in St. Matthew's Gospel, Chap. XXIV. v. 51. Καὶ διχοτομήσει αὐτόν: which the English Bible renders thus: And (the Lord of that Servant) shall cut him asunder. By C. A. H.*

LEGI\* in Anni sup. M. Oct. p. 450. novam Martiani sententiam de loco Matthæi cap. XXIV. 51. ubi herus domum redux improbum servum dicitur διχοτομήσει, medium divisurus. Primus sibi verum hujus loci sensum invenisse videtur Martianus, eumque ait omnes adhuc fugisse interpretes. Ipse autem de separatione animæ & corporis, quæ morte fit, interpretatur. Verum nec hæc sententia admitti potest, cum Christus apud Matthæum non de divina pœna loquatur, sed de pœna, quæ herus ille servum sit affecturus. Itaque videndum est, quæ humanarum pœnarum hic locum possit habere. Jam vero medium aliquem dividere proprie significat corpus alicujus dissecare, dischidere: quæ pœna otium non

\* Taken from the Acta Eruditorum.

inuitata. Vid. Livius lib. I. cap. 28. & lib. VIII. cap. 14; Suetonius in Caligula cap. 27. Gellius Noct. Attic. lib. XX. cap. 1. Herodotus quoque in Polymnia memorat, Xerxis jussu Pythium quendam *medium dissectum esse*, & dimidiam corporis partem alteram a dextro viz latere, alteram a sinistro positam esse. Aliis etiam gentibus ad supplicii genus usitatum fuisse, ex monumentis historicorum demonstrat Rupertus in Floro illustrato ad lib. I. cap. 3. §. 8. p. 96, 97. Verum hoc quidem supplicium presenti Matthæi loco minime potest accommodari, tum quia Servator noster loquitur de domino & patre familias, cujus tantam in servos potestatem eo ævo fuisse, nemo dixerit: tum quod meminit floris & stridoris dentium, illam poenam secuturi: id quod punitum servum vitium conservari probat. Apud Horatium Lib. I. Sat. 1. v. 100. *securi medium dividere est decollare* aliquem, caput alicui abscindere. Sed hunc in modum explicari verba Matthæi, eadem quas modo attuli, rationes prohibent. Aliunde igitur lux querenda hisce verbis. Aut egregie fallor, aut Homerus & Arrianus ferent suppetias & tenebras illius loci dispellent. Apud hunc enim Epictetus lib. III. cap. 22. haud procul initio, eadem, qua Christus, similitudine usus hæc disserit: *Si quis (servus) in domo sibi arroget gubernationem, non videtur ferendus: qui si non desistat, revertens paterfamilias, atque videns turbulente ipsum se gerentem, trahens ad supplicium dividet medium.* In Græco est: *ἐλκύσας ἐτέμεν.* Apud illum Odyss. lib. XVIII. v. 345. Ulysses ancillam sibi contumeliosis verbis insultantem ita locutus reprimi:

*Certe cito Telemacho dicam, ovis, qualia dicat,  
 ———— ἴτα σ' αὖθις διαμελίσσει τράχυνον.  
 Ut te membratim incidat sive dissectos.*

Si queris, quænam poenæ inpuatur, non dubito, servilem poenam flagellorum significari & ab Homero & ab Arriano, itemque a Matthæo. Notum quippe est, *horribili flagello* (ita vocat Horatius Lib. I. Sat. 3. v. 119.) dominos usos esse ad puniendos servos. Flagellis autem terga eorum quasi *secabantur* &, ut Plautum alicubi loqui meminimus, *rumpebantur*. Certe isthoc dicendi genere utuntur Cyprianus ac Prudentius. Ille *Libro de lapsis*  
 cap

cap. 9. p. 127. *Cum durissimi judicis recrudescente sævitia jam fatigatum, jam lassum corpus nunc flagella scinderent, nunc contunderent fustes. Hic in Romano martyre:*

*Mox & remota veste virgis verberent,  
Teneramque ductis ictibus tergum secant.*

Jam igitur claram esse puto sententiam verbi illius apud Matthæum: quod an hunc in modum a quoquam Interpretum jam sit expositum, me nescire fateor.



## ARTICLE LXXXI.

### PARIS.

**F**ather Martineau, a Jesuit, Confessor to the late Dauphin, Grandson of Lewis XIV, has put out a Book, wherein he gives an Account of the Virtues of that Prince.

*Recueil des Vertus de Louis de France, Duc de Bourgogne, & ensuite Dauphin. Par le R. P. Martineau, de la Compagnie de Jesus, son Confesseur. Paris. 1712. in 12mo. Pagg. 295.*

### VENICE.

**T**HE History of all Heresies (*Istoria di tutte l'Eresie*,) written by M. Bernini, and printed at Rome some Years ago in Folio, has been reprinted here in 4to. The first Tome contains the Heresies of the five first Centuries: The second, those of the VIth, VIIth, VIIIth, IXth, and Xth: The third, those of the XIth, XIIth, XIII, and XIVth: And the fifth, those of the following Ages.

*The End of the Fifth Volume:*







